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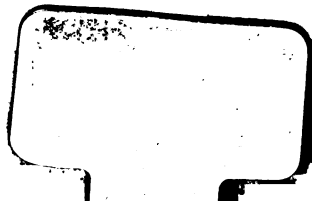
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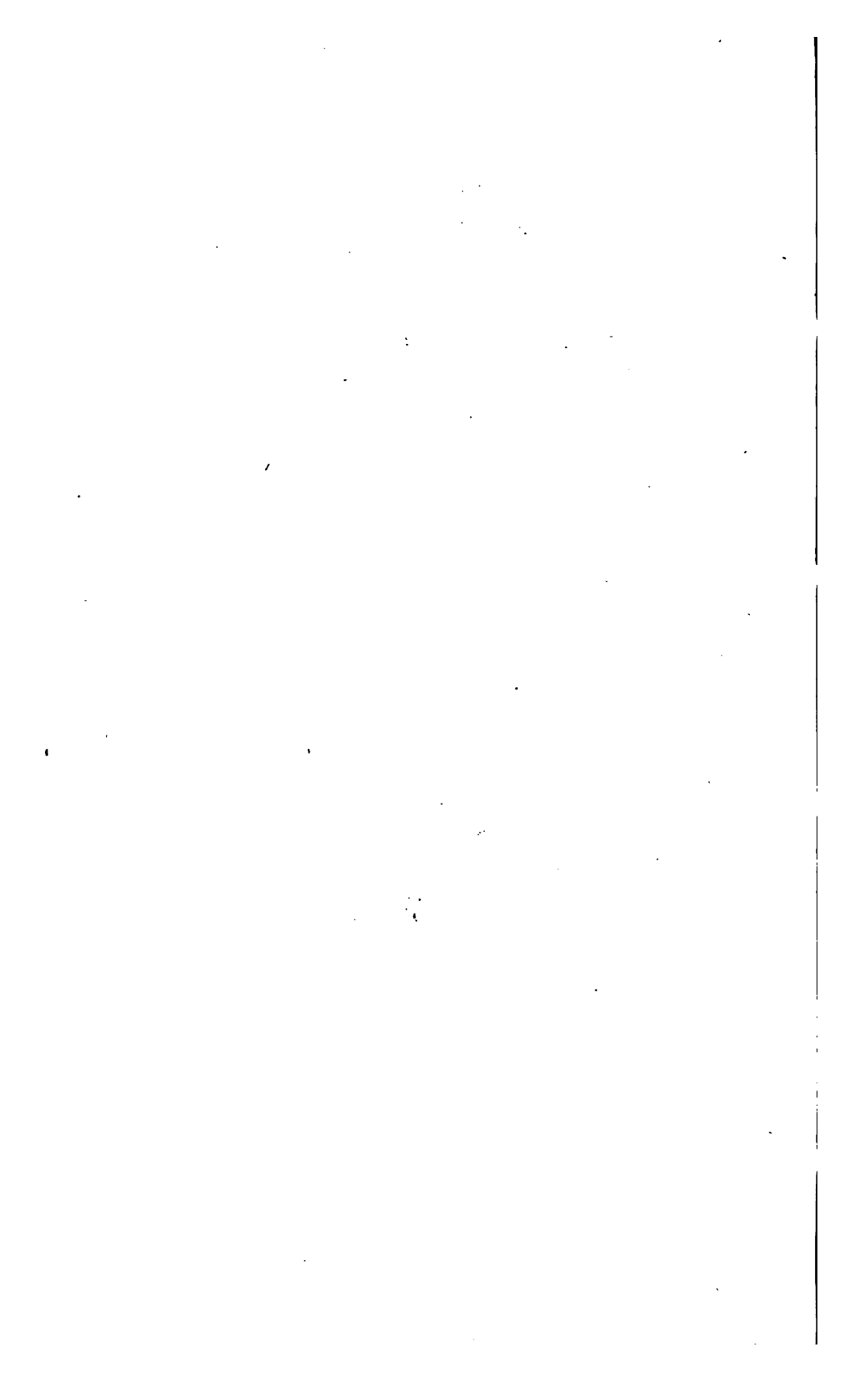
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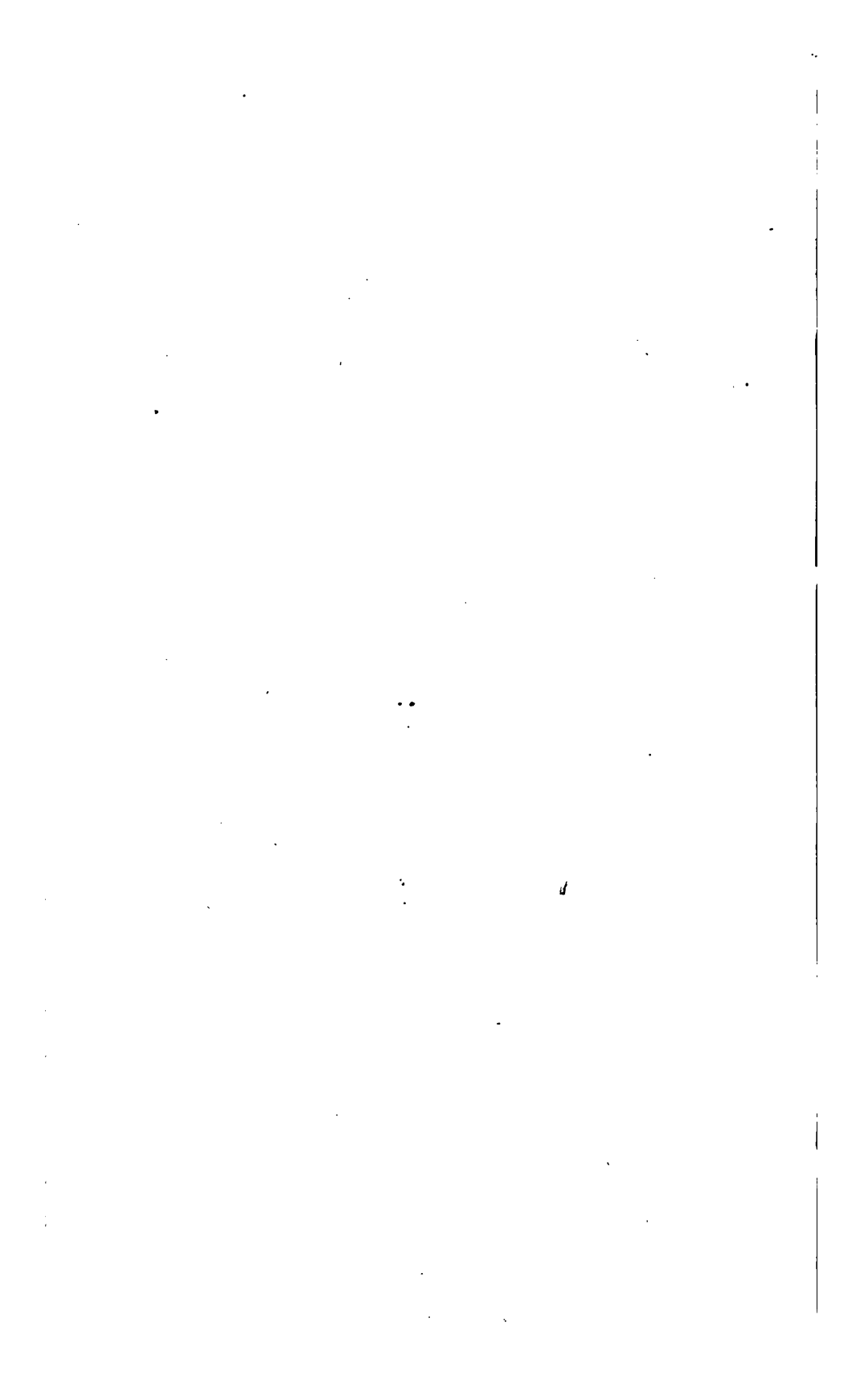


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CORRESPONDENCE

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J. H. 1825.

RELATIVE TO

THE PROSPECTS OF CHRISTIANITY,

AND THE

MEANS OF PROMOTING

ITS

RECEPTION IN INDIA.

CAMBRIDGE (U. S.):

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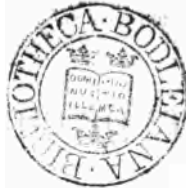
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582.



THE following CORRESPONDENCE, on a subject always interesting to the Christian community, and peculiarly so at the present time, is laid before the public, in the belief, that the information which it contains will be useful, in communicating more distinct views than are generally possessed, relative to the prospects of Christianity in one quarter of the world; and that it may assist in giving such a direction to the efforts of Christians to propagate their religion in heathen countries, as shall yield a hope of better success than has been yet experienced.

The profits of this publication will be wholly applied to the purpose of aiding the cause of Christianity in India.

[The American Editor's reasons for this publication apply equally to an English reprint; for which there is the additional inducement of a desire to afford those who subscribe to Missionary Societies more authentic information than it is believed they yet possess, of the mode in which their money is expended, and of the extent to which their views are, or are likely to be, realized.]

CORRESPONDENCE.

Harvard College, Cambridge, April 24, 1823.

SIR,

IN consequence of a letter addressed by you to the Rev. Dr. Channing,* I am desired by a number of Unitarian Christians, with whom I am associated, and who have a strong desire, if any favourable opening should present, to contribute to the promotion of Christianity in India, to endeavour to procure such authentic information as to the state of things there, as shall assist them in forming a judgment whether any thing can be done by them with the prospect of success.

I accordingly take the liberty of inclosing to you a number of questions, embracing the several points upon which we wish to obtain information, upon which we can place full reliance; assured, by the active part which you are taking in the cause yourself, and the evidence you have given of a disinterested and independent regard to truth and the interests of pure religion, that you will readily co-operate with us, by giving us such information as may be in your power, and your opinion upon several points, as it has been formed by your experience, observation, and knowledge of the

* When the letter here referred to arrived, Dr. Channing was in Europe.

state of the country, and of the dispositions, the prejudices, and the feelings of its inhabitants.

Any communications which you may transfer to me through Captain Heard, who is the bearer of this, will be received with great respect and gratitude, by

Your obedient Servant, and

Fellow-labourer in the Common Cause,

HENRY WARE.*

Rev. Mr. Adam.

1. What is the real success of the great exertions which are now making for the conversion of the natives of India to Christianity?

2. What the number and character of converts?

3. Are those Hindoos who profess Christianity respectable for their understanding, their morals, and their condition in life?

4. Of what caste are they generally? And what effect has their profession of Christianity upon their standing?

5. Are they Christians from inquiry and conviction, or from other motives?

6. Of what denomination of Christians have the Missionaries been most successful—Catholic, Protestant, Episcopalian, Baptist, Trinitarian, Unitarian?

7. What is the number of Unitarian Christians? And are they chiefly natives or Europeans?

8. How are they regarded and treated by other Christians? Is it with any peculiar hostility?

9. What are the chief causes that have prevented, and that continue to prevent, the reception of Christianity by the natives of India? May much of the want

* Dr. Ware is Professor of Divinity in Harvard College.—*ENG. ED.*

of success be reasonably attributed to the form in which the religion is presented to them?

10. Are any of the causes of failure of such a nature, that it may be in the power of Unitarian Christians to remove them?

11. Are there any reasons for believing that Christianity, as it is held by Unitarians, would be more readily received by intelligent Hindoos, than as it is held by Trinitarians?

12. Can any aid be given by Unitarians to the cause of Christianity in India with a reasonable prospect of success? If any kind can be given,—of what kind,—in what way,—by what means?

13. Would it be of any use to send Unitarian Missionaries with a view to their preaching Christianity for the purpose of converting adult natives?

14. Would it be useful to establish Unitarian Missionary schools for the instruction of the children of natives in the rudiments of a European education, in the English language, in Christian morality, mingling with it very little instruction relative to the doctrines of Christianity; leaving them chiefly or wholly out of view, to be learnt afterwards from our books and our example?

15. Are there many intelligent natives who are willing to learn the languages of Europe, to cultivate its literature, to make themselves acquainted with our religion as it is found in our books, and to examine the evidences of its truth and divine origin?

16. Are there many respectable natives who are willing to have their *children* educated in the English language, and in English learning and arts?

17. What benefits have arisen, or are likely to arise, from the translation of the Scriptures into the languages of the East? Are they read by any who are not already Christians? And are they likely to be read generally even by those who are? This question is suggested by the representations which have been made, that converts to Christianity are mostly, if not altogether, of the lowest and most ignorant classes of society. Is this representation true?

18. Will any important impression favourable to Christianity ever be made, except by the conversion and through the influence of persons of education and of the higher classes of society, who can read our sacred books in the original, or at least in the English version?

19. Are the translations which have been made, faithful; free from sectarian influence, as to the expression of Christian doctrine?

20. Are there any *particular parts* of India or of the East, where efforts for propagating Christianity or preparing the way for it, might be made with better hopes than in others?

Calcutta, December 24, 1823.

SIR,

I HAVE the pleasure to acknowledge the receipt of your letter, dated the 24th April, 1823, by Captain Augustus Heard, of the ship Bengal, accompanied by a series of queries respecting the state of the Missions in this country. To these I have endeavoured to re-

ply in the following sheets in such a manner as to put you in possession, as far as lies in my power, of the means of judging for yourself respecting them.

The accuracy of the *information* which these replies contain, depends either upon the Missionary publications I have quoted, upon my own personal knowledge, or upon the authority of others whose opportunities of observation entitled them, in my judgment, to credit: the *correctness* of the *opinions* which I have advanced respecting the plans that have been hitherto adopted, and those which may be henceforth pursued, must be determined by their own intrinsic evidence, and by the testimony of experience.

Although it has been my sincere endeavour to give a fair and impartial representation of things as they are, yet it is not improbable that in some respects I may have failed in the attempt. It is my intention therefore, without delay, to publish in this country the substance of my present communication to you, which may have the effect, either of eliciting more ample and accurate information and of leading to the establishment of more correct opinions, or of confirming the statements and views which I have ventured to give.

I trust that you will pardon the liberty which, with the concurrence of Captain Heard, I propose to take in giving your name to the public as the author of the *Queries*. You will perhaps wish that it had been suppressed, as they were evidently written without any view to publication. But the discrimination and judgment which you evince, at so great a distance, on a subject that appears very perplexed and intricate even to those who are on the spot, cannot but be considered highly honourable to your character; while the publi-

cation of your name is of importance to me, in order to show that I have not presumed to deliver my opinion on points that will probably for some time continue to be controverted, without a sufficiently powerful call.

It will give me pleasure to learn, that what I have written has contributed in any degree to increase the desire which already exists amongst Unitarian Christians in America, to aid in the important and arduous work of evangelizing the heathen.

I am, Sir, with sincere esteem, Yours, &c.

W. ADAM.

The Rev. Dr. Ware.

P. S. Since the above date I have been prevented by illness from completing my communication to you in the manner I intended before delivering it to Captain Heard, and therefore find myself under the necessity of deferring to send it till the departure of the George, Captain Endicott, which will sail, I am informed, about a fortnight after. This unavoidable delay you will, I doubt not, kindly excuse. W. A.

“ I. What is the real success of the great exertions which are now making for the conversion of the natives of India to Christianity ? ”

It is here assumed that the exertions made are great. How far this assumption is or is not correct, you will be better able to judge after an enumeration of the different channels into which Missionary exertions have been directed, and an estimate of the number of labourers and the quantity of labour employed in each. Missionary exertions are either of a *direct* or of an *indirect* kind.

1. Among those which are direct in their operation, the translation of the Scriptures deserves the first place. Dr. Carey is perhaps the only person who has devoted his chief attention to this department of labour; and even he, as one of the pastors of a church consisting both of European and native members, and as a Professor in the College of Fort William, has had numerous other engagements. Notwithstanding these, however, if we regard merely the number of his versions, his exertions as a translator have indeed been great, and show how much may be accomplished by persevering application to a single pursuit; although, had the same exertions been made within a more limited range, the result, if less splendid, would have been more satisfactory and useful. For the number of his versions I refer you to the Memoirs published, I believe, at intervals of two or three years, by the Serampore Missionaries. Before my departure from England I had seen six or seven of these, which I felt highly interested in perusing. Since my arrival in this country, that is, during a period of nearly six years, I have not seen any other. I do not know whether this is owing to no other Memoir of the translations having been published during that period; or, if published, to its not having been circulated here; or, if circulated here, to my misfortune in not getting a copy. Next to Dr. Carey, in the list of translators, are the Rev. Henry Martyn, a chaplain of the East India Company, who translated the New Testament into Hindoosthanee and Persian; the Rev. John Chamberlain, a Baptist Missionary, who laboured long and diligently at translations of the New Testament into Hinduwee and Bruj., but experienced considerable difficulty in getting

them through the press ; Mr. Ellerton, an indigo-planter, who translated the New Testament into Bengallee, professedly improving upon Dr. Carey's version into the same language ; Archdeacon Corrie and the Rev. Mr. Thomason, who have engaged to furnish the Calcutta Bible Society with a translation of the Old Testament into Hindoosthanee, corresponding to Mr. Martyn's Translation of the New ; and Mr. Bowley, a country-born Church Missionary, who has been for some time past engaged in modifying Mr. Martyn's Hindoosthanee New Testament, which is in the Oordoo or court dialect, into a greater conformity with the popular dialect called the Hinduwee. These, as far as my information extends, are the only persons who have engaged with effect in the work of translating the Scriptures into any of the languages spoken or read in the Bengal Presidency ; and such, to the best of my knowledge, is the amount of their labours.

The plan followed at Serampore in translating the Scriptures is, I have been informed, in all important respects, the following : The copy for the First Edition of the Bengallee New Testament is said to have been prepared with Dr. Carey's own hand, although not without the assistance of a Pundit ; and the corrections for successive Editions, reaching to the Fourth, which is the last published, the Fifth being in the press, have freed it from most of those gross blunders which originally deformed it. Having thus obtained a version of the New Testament in *one* language, and being desirous of translating it into *another*, he procured a person skilled in *both*, put into his hands the Bengallee version, and required him to translate from it into that other. The Pundit having com-

pleted some given portion of the translation into the new language, it is put to press while he goes on with another portion. The proofs from the press are sent to Dr. Carey for correction, who, during the time the Pundit was making the translation, has been engaged in acquiring some knowledge of the grammatical structure of the language, if he had not previously attended to it. When the proofs have received all the corrections deemed necessary, the sheet is thrown off, and so on till a complete edition of the Scriptures is printed. When the Scriptures are thus completed in any language, or when the different volumes or books are printed off, they are either sent to the country or province in which that language is spoken, if there are any Missionaries there to receive and distribute them, or, if there are not any such Missionaries in that country or province, which has been most commonly the case, they are deposited in the warehouses or cellars. It is evident that, according to this plan, the Bengallee version will not be the only basis of other translations. The next Pundit employed does not perhaps understand Bengallee, but understands that version which was made from the Bengallee, and consequently has it put into his hands as a standard. This affords reason to suppose that the sense of Scripture must be very much diluted in these successive translations. Dr. Carey translates frequently, perhaps principally, from the English into Bengallee; the first Pundit he employs translates from his Bengallee version into another language; the second Pundit translates perhaps from the version of the first; and the third translates perhaps from the version of the second. How long it is since this system of successive translation was begun, or to what extent it has been

carried, I do not know, but I have been positively informed that it has prevailed at Serampore for a considerable time, and that the Bengallee is not the only version from which the Pundits have been required to translate into other languages. The only redeeming circumstance is this, that all the versions, without exception, receive the final corrections of Dr. Carey, who will of course endeavour to raise them as nearly as possible to the standard of the Bengallee.

The natives thus employed in translating are, I believe, generally speaking, genuine *Pundits*, i. e. learned men; a title which, like *Reverend* or *Doctor* among us, has come to describe rather the profession than the attainments of the individuals to whom it is given, but which, when properly used, is always understood to imply that they have a knowledge of Sanskrit. It would appear, however, that some of the native translators are ignorant of this language. Thus the person formerly, and perhaps still, employed on the Assamese version was a woman, who was pointed out to me, if I recollect aright, as probably the only female of that nation who could read and write. Ignorant of every language except her own, she had to acquire a knowledge of the Bengallee to enable her to translate from the version in that tongue. Again, a native convert, certainly ignorant of Sanskrit, some time ago informed me, whether from vanity or in truth I know not, that he was or had been employed on the Guzerattee version. A very extraordinary circumstance respecting one of the Serampore versions was related to me by the Rev. Mr. Bardwell, whom I had frequent opportunities of seeing in Calcutta, just before his return to the United States, and to whom I refer you for the

confirmation of the following statement. The Kunkun language is described by the Serampore Missionaries as spoken on the western coast of India, somewhere, I think, between Bombay and Goa, and into this language they have made considerable progress in translating the Scriptures. But Mr. Bardwell declared to me, and, as he informed me, to the Serampore Missionaries themselves, that, after all the inquiries which he and his brethren had made respecting it, both amongst Europeans and natives, *no traces of such a language could be found*. Whether the Bombay Missionaries were not sufficiently strict in their inquiries, or whether the language is a new one, invented by the native translator for his own purposes, may to some appear doubtful. I confess myself inclined to adopt the latter alternative. Upon the whole, I beg to say, that although all the statements given above I believe to be correct, yet I do not profess to have *full* information respecting the mode in which the Serampore translations are executed. It is a subject upon which the Christian public have a right to expect more details than, as far as I know, they have hitherto received, especially considering the minute accounts which have been published of the process employed in carrying the Chinese version through the press. If I have misstated any thing, I shall be glad to have it pointed out, and, upon conviction, I shall be the first to acknowledge my mistake.

2. Next in importance to the translation of the Scriptures, as a means of converting the natives of India to Christianity, is the publication of Christian tracts. I have at present no means of ascertaining the number of tracts printed and published by the Baptist Missionaries

of Serampore and Calcutta, or by the Church Missionaries; but I have now lying before me the Annual Reports of the Bengal Auxiliary Missionary Society, containing a statement of the number printed and published by the Independent or Congregational Missionaries. The above Society was instituted December 19, 1817; and in its Fifth Report, read at the annual meeting, January 22, 1823, it is stated, that the total of tracts which have been printed by the Society since its formation, is 117,000, including tracts in Bengallee, in English and Bengallee, in Hindoosthanee, in English and Hindoosthanee, and in Hinduwee. In the First Report it is stated, that about 16,500 had been issued; in the Second Report 15,000; in the Third Report 30,000; and in the Fourth Report 30,000. The number issued during the past year is not mentioned in the Fifth and last Report. This Society has, I am inclined to think, published more tracts than any other Missionary body in Bengal during the same or an equal period of time. In these Reports no estimate is made of the number of tracts actually received by natives of those described as issued from the store of the Society.

In order to make you acquainted with the subject-matter of these tracts, I cannot do better than transcribe a short extract from the First Report, page 5: "In the Bengallee language, *The Ten Commandments; Scripture Extracts* (the same as No. 67 of the Religious Tract Society); *A Dialogue between a Padree and a Bramin*, in which our Saviour's comparison of himself to a tree, and his disciples to the branches, is a principal topic; *A Dialogue between a Dursoan and a Malee*, in which the purification of the heart from sin is com-

pared to rooting weeds out of a garden; *A Dialogue between a Pundit and a Sirkar*; the principal topic is salvation through the atonement of Christ. *History of the Saviour of the World*, a dialogue between a master and his pupil. It is divided into thirteen chapters, each chapter forming a separate Tract. The substance of the chapters is as follows: 1. Christ's Incarnation. 2. The appearance of the Angels to the Shepherds. 3. The wise men's visit to Jerusalem. 4. Christ's Baptism. 5. His Doctrines. 6. His Prophecies. 7. His Miracles. 8. His Sufferings in the Garden. 9. His Condemnation by the Jews. 10. His Death. 11. His infinite Love to Sinners, displayed in his Sufferings. 12. His Resurrection. 13. His Ascension and coming to Judgment.—*Which Shastro should be obeyed*, in which nine arguments are advanced in favour of the Bible. *Good Counsel*, an appeal to the conscience. *A Dialogue between Ramhoree and Shadhoo*, in which the change wrought by the Spirit of God, in a convert from Heathenism to Christianity, is pointed out."

Such is an account which the Missionaries themselves have given of the subjects of their tracts. I have read all that are mentioned in the above extract, and several others besides, and, with the exception of such as contain simple scripture language, or a simple statement of scripture facts, my opinion of them is, that they are for the most part either mystical, or puerile, or both; which last is the character of three tracts, not long since published by the same Society, which *spiritualize* a voyage from England, a journey to heaven, and an account of the compass. There is scarcely one fit to be put into the hands of a native of understanding and reflection, and *only one*, viz. that mentioned above

under the title of *Which Shastro should be obeyed*, in which even an attempt is made to prove the truth of Christianity; as if it necessarily followed, that Christianity is true because Hindooism is false, or as if the Hindoos were required or expected to receive a new religion from Christian Missionaries without the offer of proof and scarcely even the permission to object.

During the time I laboured with the Calcutta Baptist Missionaries, I engaged directly in the publication of only two tracts in the native languages; one in Bengallee, being one of the parts of a translation of Macknight's Harmony of the Gospels, a work which, I observe, has been completed and published under Mr. Yates's name; and the other in Sunskrit, intended as an introduction to a series of tracts on the Evidences of Christianity, which, however, I was prevented by circumstances from prosecuting any further. The mention of these two tracts leads me to a remark which is not unimportant in estimating the quantity of Missionary exertion. I was not, in the full and proper sense of the term, the *author* of these tracts; at least the Pundit whom I employed to assist me in my native studies was as much the author of them as I was, if not more so. I communicated to him, as clearly as I could, in his own language, the idea which I wished to convey, while he, retaining only the idea and rejecting my erroneous or imperfect expressions, wrote it down in a purer idiom and an easier construction. By not permitting any thing to pass without fully understanding it, I checked him when he had misconceived my meaning, and sometimes assisted him in improving the expression; and he, on the other hand, by starting objections, sometimes led to the improvement of the idea with

which I had furnished him. I have reason to believe, that most, if not all, of the Missionary tracts have been drawn up in the same, or in some similar way.

The ostensible author of the greater part of the tracts published by the Bengal Auxiliary Missionary Society, was the Rev. James Keith, lately deceased; a Missionary who, for unwearied zeal, yielded to none of his brethren, but whose imperfect acquaintance with his own language rendered it somewhat extraordinary, that he should have employed himself more than any of them in writing Christian tracts in a foreign tongue. The Rev. Henry Townley, lately returned to England, was supposed to be the writer of most of the others.

3. The preaching of the gospel in the native languages is another mode of spreading Christianity in India, and I shall now endeavour to state the extent to which it has been adopted. Preaching in the native languages is performed either by European Missionaries, Country-born sub-Missionaries, or native converts.

(1.) Of European Missionaries, the members of the Serampore establishment have avowed in a late publication, that "for at least the last fifteen years, their various avocations at home have prevented their traversing the country to converse with the Hindoos." It is implied in this general disavowal of itineracies for native preaching, that *before* the period mentioned, they *had* employed themselves in traversing the country to converse with the Hindoos. This, I have understood, was especially the case with Dr. Marshman and the Rev. Mr. Ward. Of the other Baptist Missionaries in Bengal and Hindoosthan, including only such as have been five years and upwards in the country, there have been at least four or five, who either never attempted

to address a native congregation, or who, when they attempted it, could not make themselves understood. Of the remaining number, the Rev. John Chamberlain, lately deceased; the Rev. William Carey, one of Dr. Carey's sons; and the Rev. Eustace Carey, Dr. Carey's nephew; have devoted their attention to native preaching, more than to any other department of Missionary labour. During the three years I laboured with the Calcutta Baptist Missionaries, I, in like manner, devoted myself to native preaching more than to any other department of Missionary labour; but before the end of the third year, they obliged me to separate my labours from theirs, because I could not approve of the plans which they prosecuted of preaching principally to the poor and illiterate, and because they could not approve of the plans which I proposed with a view to draw the wealthy and the learned to hear the gospel.* I still continued, however, in communion with them, and ceased not to be a Missionary of the Baptist Society, until some time after, when I was led to examine and finally to reject the doctrine of the Trinity, which induced them to expel me from the former, and me to renounce connexion with the latter. I mention this more particularly because, besides being connected with the subject under discussion, it on the one hand corrects a mistake of my friends, and on the other refutes a calumny of my enemies. The separation of

* I cannot refrain from adding in a note the remark of a highly respected and judicious friend. "The Missionaries," he says, "grapple with the ignorant, and they find prejudice and superstition where, in the simplicity of their understanding and knowledge of human nature, they expected to find a *table rasee* ready to receive the doctrines of Christianity laid down by them as self-evident truths which only required to be known to be at once adopted."

my *labours* from those of the Calcutta Baptist Missionaries, was solely and entirely owing to a difference of opinion between them and me, respecting the best mode of preaching to the natives. It was a separation which, so far from having been promoted by me with any ulterior views, was most earnestly opposed by all the reasonings and expostulations I could employ. It was, in short, a separation prior to, and unconnected with, my expulsion from their *communion*, and the relinquishment of my *connexion* with the Baptist Society, which were solely and entirely owing to the alteration of my views on the subject of the Trinity.

Of the Independent or Congregational Missionaries, the Rev. Henry Townley, the Rev. James Keith, and the Rev. Samuel Trawin, have principally devoted themselves to native preaching. The other Missionaries of that denomination have either not succeeded in acquiring the language, or have died shortly after their arrival, or have been chiefly otherwise employed, or have as yet been too short a time in the country to engage directly in native labours. Of the Church Missionaries, I have not been able to ascertain who those are that preach to the natives, as I have fewer opportunities of gaining information respecting them than respecting the others. Some, I believe, are chiefly otherwise employed, and do not contemplate ever engaging in this department of Missionary labour, and others have probably not yet acquired a sufficient acquaintance with any native language to enable them to deliver a connected discourse in it, or to engage freely in religious discussion. I have been informed that Archdeacon Corrie, when a chaplain at Agra, frequently preached to the natives, and that the Rev. Mr. Fisher,

who is also one of the Company's chaplains, and is stationed at Meerut, does so at present. Respecting European Missionaries, it may in general be observed, that so many are engaged in conducting boarding-schools and printing-offices, in teaching charity-schools supported by public contributions, in superintending native schools supported by Government funds or by voluntary subscriptions and donations, in preaching to English congregations and discharging other pastoral duties, in editing periodical works of a religious and literary character, and in various other religious and philanthropic, literary and scientific pursuits, that few of them *can* have much time to devote to native preaching ; a department of Missionary labour which imposes so much fatigue of body and exertion of mind, that those who zealously prosecute it must be indisposed as well as unfit for almost every other pursuit or engagement.

(2) Those whom I have denominated Country-born sub-Missionaries are such as, with various gradations and distinctions, are neither of pure European nor pure native extraction ; and, not having been sent to India by the Societies in England, are in the immediate employment of the European Missionaries, and directly subject to their controul. Those belonging to this class, whom the Missionaries have actually employed, are either the immediate offspring of European fathers and native mothers, the descendants of the first Portuguese settlers in India, with greater or less degrees of native affinity, or the children of Armenian parents. Natives of the United Kingdom have also sometimes been employed by European Missionaries in the same way.

The Serampore Baptist Missionaries employ the following labourers belonging to this class : Mr. C. C. Aratoon at Calcutta, Mr. Thomas at Jessore, Mr. De Crux at Midnapore, Mr. Hampton at Beerbhoom, Mr. Fink at Chittagong, Mr. Smith at Benares, Mr. Richards at Futtyghur, Mr. Thompson at Delhi, and Mr. M'Intosh at Allahabad. Besides these, Mr. Douglass at Soojunpore, and Mr. Reily at Mymunsing, who were formerly employed by the Serampore Missionaries, together with Mr. Gordon at Mymunsing, and Mr. Fernandez at Dinagepore, although they support themselves from their own resources, devote, it is stated, their spare time to evangelical labours, in connexion with the above-mentioned Missionaries. Mr. Williamson at Serampore, Mr. Leonard at Dacca, and Mr. Johannes at Chittagong, employ themselves, it would appear, occasionally, in the same way, although their direct engagements with the Missionaries are of a different kind. Of this description of labourers, the Church Missionaries employ at least one, viz. Mr. Bowley at Chunar. The Independent or Congregational Missionaries and the Calcutta Baptist Missionaries have no labourers of this description in their employment.

Respecting Country-born sub-Missionaries, it may in general be observed, that, from their knowledge both of the English language and the vernacular dialects, they are, *cæteris paribus*, peculiarly qualified to communicate religious instruction to the natives. But it happens, from various causes, that they are not in general held in much respect by the natives ; that those employed by the Missionaries have, with some exceptions, not enjoyed many advantages of education ; and that, for what reasons I can only conjecture, few of

them remain long in the employment of the Missionaries. During the six years I have been in India, I have known, at least, seven of them, who, after labouring several years under the superintendence of the Baptist Missionaries, have afterwards applied themselves to some secular business. Those to whom I refer are Mr. Ricketts, Mr. Reily, Mr. Norman Kerr, Mr. Hart, Mr. Petruse, Mr. John Peters, and Mr. Aratoon. The four first mentioned are, as far as I know, of irreproachable moral character; and the one last mentioned has, after an interval of two or three years, returned to the employment of the Missionaries, on the condition of being permitted to engage, to a certain extent, in trade for the support of his growing family, besides receiving a salary of Sa. Rs. 100 per mensem as a preacher, which alone is not sufficient for that purpose. Mr. M'Intosh of Allahabad also, besides receiving a salary as a preacher, contributes to his own support by keeping a day-school. I do not know that there are any others who have similar engagements; but it must be evident that, in proportion as secular pursuits are permitted or encouraged, they will lessen the quantity of direct exertion given to Missionary objects.

(3.) The number of native converts who preach is much more fluctuating and less certain than that of the Country-born sub-Missionaries. Scarcely has a native made a public profession of Christianity, and relinquished his caste by passing through the ordeal of baptism, than, with lamentable inattention to the proper qualifications of a religious teacher, he is, in most cases, either employed by the Missionaries, or invited by his fellow-converts, to assume that character by publicly

preaching to his idolatrous countrymen. Seldom, perhaps, has the advice of the Apostle James, chapter iii. 1, "*Be not many (διδασκαλοι) teachers,*" been more grievously and more injuriously violated than by the native converts, and even by the European Missionaries; who, long before the converts can have freed their minds from the deeply-rivetted chains of superstition, far less can have acquired a sufficient knowledge, by ordinary means, of the Christian system, so as to be able to silence the shrewd and designing, and convince the intelligent and conscientious inquirer, introduce them into scenes of angry contest and disputation, in which the personal and devotional virtues, just perhaps beginning to take root, are sacrificed for the sake of a loud voice and a confident manner. The consequence is, that "being lifted up with pride," they frequently render themselves liable to the public censure of their brethren, on account of some impropriety of conduct of which they have been guilty; and to this, along with other causes, I have no doubt may be attributed the suspensions and expulsions of native members from church communion, which, considering the comparatively small numbers of native members in even the largest native church, cannot but be considered as extraordinarily frequent.

Besides the encouragement given to the native converts, almost without distinction, to employ their spare time and strength in preaching to their countrymen, there is a considerable number of those who have previously most distinguished themselves for zeal and activity, engaged at the different stations, and at fixed salaries, to devote themselves wholly to the same work. How many there are of this description I cannot be

certain. The following enumeration may probably approach the truth. In and near Calcutta, in connexion with the Serampore Baptist Missionaries, there are at least three—Huridas, Sebukram, and Chaudron ; and in connexion with the Calcutta Baptist Missionaries, there are at least two, Panchoo and Cassee. At Serampore there is at least one, Gorachund. At Dum-Dum one, Subhroo. At Dacca one, Mudun. At Jungipore one, Prankrishna. At Mongheer three—Hingham Messer, Nyansook, and Gopaul. At Dinagepore one, Ramnidhee. At Allahabad one, Rughoo. At Delhi one, Ramchurun. At Cutwa there are at least two, names unknown. At Jessore there are at least four, names unknown. At Chittagong there are at least two, names unknown. At Cuttack there is one, Abraham, employed by the General Baptist Missionaries. At Agra there is one, Abdool Musseeh ; at Bareilly one, Fyz Musseeh ; and at Buxar one, Kurrim Musseeh, who are employed by the Church Missionaries. There are perhaps more of them, but I do not suppose many more. As far as I have learned, the Independent Missionaries do not employ any person of this description.

There are some particulars respecting some of these native preachers which deserve to be mentioned. Chaudron is a young man who itinerates without receiving, like the others, any salary from the Missionaries, and depends only on the aid of strangers. Abraham was formerly a domestic servant of the Missionary who now employs him. Cassee I know to be a man of exceedingly weak understanding. Subhroo was dismissed from the employment of Mr. James Penney, one of the Calcutta Baptist Missionaries, for immorality, and

was almost immediately taken under the instruction, and finally into the employment, of the Serampore Baptist Missionaries, although Mr. Penney called upon one of them, and gave him information of the conduct of which Subhroo had been guilty, and for which alone he had been dismissed. Huridas, in a conversation with Rammohun Roy, to whose house he had gone uninvited, contended for the Deity of Christ only in the same sense in which he contended for the Deity of Krishna, one of the Hindoo incarnations, expressing the utmost indignation at the supposition that he had denied Krishna; and having evidently admitted the incarnation of Christ only as an *addition* to the incarnations in which he had previously believed. Upon the whole, with respect to the native preachers, and the native converts in general, it may be observed, that they are too few, too poor, too ignorant, and too much despised by their countrymen, to make much impression by their labours.

Before concluding my remarks on native preaching, it seems desirable to furnish you with some information respecting the places where preaching is performed, the order of the service, and the character of the audiences. The *places* where preaching is in general performed are the chapels built for English worship; sheds built at the side of the most frequented streets; the open roads of cities, towns, and villages; the public stairs called *Ghats*, by which people pass and repass to and from the river; and fields or plains where there is a general rendezvous on the occasion of the idolatrous festivals. The *order* of the native services consists, first, in singing a hymn, by which some people are commonly collected; next, in offering up a prayer

and reading a portion of the Scripture; thirdly, in delivering two or three addresses in succession to the natives present, which are frequently interrupted by questions, always concluded by a short prayer, and commonly followed by replying to the objections advanced. With respect to the character of the *audiences*, the prejudices of the unconverted natives prevent them from attending in the English Chapels; in all the other places seldom any but persons of the lowest description will stand to listen; and in some of them the Missionary exposes himself, without remedy and without corresponding advantage, to every insult which the natives choose to heap upon him. Such are the places of rendezvous for the idolatrous festivals, where the imaginations, and passions and prejudices of the natives are necessarily in a state of the very highest excitement, and where, consequently, no seriousness of mind or impartiality of judgment can rationally be expected. As a general description, the native audiences may be said to be frequently tumultuous, and always, even at the best, precarious and desultory.

Such is the nature and extent of the *direct* exertions that have been made in this part of India to convert the natives to Christianity; and I believe it will be found, that those who have paid attention to the subject before leaving England or America, have the conviction on their arrival in this country, that less is done towards the above specified objects than, from the published accounts, they had been led to suppose.

1. Of the *indirect* modes of Missionary exertion, contributing to the same end, I would mention, first, the formation of Christian Churches or Societies, the members of which are either all Europeans, or partly

Europeans and partly country-borns, Portuguese, and Armenians ; or principally natives, all the members of each Society being subject to some common rules of religious and moral discipline. The Societies that consist wholly of European members are to be found only in the army. Such are the Baptist Societies in his Majesty's 59th, 13th, and 14th Regiments of Foot, and 11th of Dragoons ; in the honourable Company's Bengal European Regiment at Meerut, at Allahabad, and at Dum-Dum. I do not recollect having heard that there are any religious Societies in the European regiments in connexion with the Missionaries of any other denomination. There are perhaps two or three Societies of Wesleyan Methodists, but they have not much intercourse with any Missionaries, who are for the most part Calvinistic in their views of Christian doctrine, and therefore less acceptable to such Societies. The members of all these Societies in the army are chiefly, perhaps wholly, either private soldiers or non-commissioned officers. They, however, choose pastors from amongst themselves, but when they are stationed near the residence of a Missionary, they commonly request him to conduct their public services.

Those Christian Societies, the members of which are partly Europeans and partly country-borns, Portuguese, and Armenians, are, as far as I know, only five in number ; viz. the Baptist Society at Serampore and Calcutta, of which Drs. Carey and Marshman are the pastors ; the Baptist Society in Calcutta, of which the Rev. J. Lawson and E. Carey are the pastors ; the Independent Society in Calcutta, of which the Rev. James Hill is the pastor ; the Baptist Society at Howrah, of which the Rev. Mr. Statham is the pastor ; and the

Baptist Society at Mongheer, of which the Rev. Mr. Moore is the pastor; to which may be added, a small Unitarian Society in Calcutta, which has existed about two years. The largest of these is the Independent Society, which contains, I suppose, from forty to fifty members, besides nearly as many who are regular attendants at the Chapel, without joining in the communion of the Church. The smallest of them, with the exception of the Unitarian Society, is the Baptist Society at Mongheer, containing, I suppose, from fifteen to twenty members, besides nearly as many who merely attend the Chapel. Each of them has a Chapel of its own, with the exception of the Unitarian Society just mentioned, and the Baptist Society in Calcutta, of which Drs. Carey and Marshman are the pastors. The Chapel in which the latter Society meets, was originally subscribed for and built as a Chapel for all Christian denominations, and in the opinion of many, it cannot, without manifest impropriety, be appropriated to the exclusive use of a particular sect. The Serampore Missionaries having made themselves responsible to the other trustees for the heavy debt accumulated upon the Chapel, claim it, I have been informed, as their own. The debt, however, has not yet been paid, and is still in a course of slow liquidation by means of voluntary subscriptions and donations. A subscription has been for some time set on foot for the erection of a Unitarian Chapel.

The Churches or Christian Societies, composed principally or wholly of native members, are at Serampore, Calcutta, Cutwa, Beerbhoom, Moorshudabad, Jessore, Chittagong, Mongheer, Dinagepore, Benares, Allahabad, Agra, Burdwan, Chunar, and Meerut. I

cannot state, with any degree of certainty, the precise number of native Christians at each of these places, but I suppose that they do not average more than twenty at each.

The existence of such Societies, formed for the express purpose of promoting the religious and moral improvement of the members, cannot but be attended with beneficial consequences, directly to those connected with them, and indirectly to others by their example. It is particularly desirable that the influence of such examples should be felt by the Christian population of India, were it for no other purpose than to promote the conversion of the natives, which will be retarded, not only by the corruptions which continue to deface the pure system of Christianity, but also by the immoral lives of many of its professors. This is not the only way in which these Societies promote the spread of the gospel among the natives. The members of them form Auxiliary Missionary Associations, and, by the subscriptions and donations which they receive from their friends and acquaintances for Missionary purposes, the hands of the Missionaries are greatly invigorated. Thus the members of the Independent denomination have formed the Bengal Auxiliary Missionary Society, which has a Ladies' Branch Society at Calcutta, and a Branch Society at Chinsurah. Its receipts, during the year 1822, were upwards of Sa. Rs. 7,000, and its expenditure nearly Sa. Rs. 11,000. The friends of the Calcutta Baptist Missionaries have formed a Society denominated the Calcutta Auxiliary Baptist Missionary Society, which has six or seven Branch Societies in the different European regiments. Its receipts and expenditure for the year 1822-3, amounted

to nearly Sa. Rs. 4,000. The friends of the Serampore Missionaries in Calcutta have formed an Auxiliary Society, the receipts and expenditure of which, for the year 1821-2, amounted to upwards of Sa. Rs. 1,200; and there is also a Native Missionary Society at Serampore, the supporters of which itinerate to the surrounding villages. There has also just been formed a Missionary Association auxiliary to the Church Missionary Society in England; and there has for some time existed a Calcutta Unitarian Committee for the promotion of Unitarian Christianity, which is in correspondence with the professors of that denomination in England and America. The Calcutta Baptist and Independent Missionaries and their friends, have lately united in forming the Calcutta Tract Society and the Bengal Christian School Society. The Benevolent Institution for the education of the lower classes of Portuguese has long existed in Calcutta under the management of the Serampore Missionaries; and it has Branches at Serampore, Dacca, and Chittagong. At Serampore a Native Female Education Society, and at Cuttack a Native School Fund, have been lately organized. There has long existed a Calcutta Auxiliary Bible Society, and, in connexion with it, there has lately been formed a Calcutta Bible Association; and not long since a Calcutta Bethel Union Society, for the improvement of seamen, was instituted.

A spirit of sectarianism is indeed too frequently permitted to intermingle itself with the operations of these various Societies, but their influence, whether direct or indirect, is upon the whole beneficial both to the Christian and to the native communities. The influence which they exercise is of course in proportion

to the support they receive ; and the amount of that support may be considered as indicative of the quantity of exertion bestowed upon the improvement of the population, already professedly Christian, by the different Missionary bodies, and of the various degrees of success by which their exertions in this way have been attended. Greatly, however, as the Christian population of India stand in need of moral and religious improvement, and eminently conducive as their improvement will be to the conversion of the natives, it may be doubted whether the Baptist Missionaries who reside in Calcutta have not paid more attention to this object than it seems to be entitled to by its *relative* importance and by its *indirect* influence upon their main design. Thus they preach three sermons in English every week in Calcutta, three every week at Howrah, a village on the side of the river opposite to Calcutta ; and, when any of their friends in the army are stationed at Fort William or Dum-Dum, which is very frequently the case, and permission to preach at the former place is granted, which, however, is sometimes refused, three more sermons every week are added. They besides hold a weekly prayer-meeting, and take their turn with the Independent Missionaries in two monthly Discourses or Lectures. Taking for granted that all the sermons thus preached are fitted to instruct and improve a Christian audience, much more could not be reasonably expected from the Missionaries, even if they had come to this country for no other purpose than to preach in English.

2. The promotion of Education is another indirect mode of exertion which the Missionaries have adopted with a view principally to the spread of Christianity

among the natives. Education has been promoted by them in various ways.

(1.) They keep Boarding-Schools for young ladies and gentlemen. Thus Dr. Marshman has long kept a Boarding-School for young gentlemen, and Mrs. Marshman for young ladies. Messrs. Yates, Penney, E. Carey, and the present writer, for nearly three years, jointly kept a Boarding-School for young gentlemen, which is still continued by Messrs. Yates and Penney. Mrs. Lawson and Mrs. Pearce, the ladies of two of the Calcutta Baptist Missionaries, jointly conduct a Boarding-School for young ladies. And the Rev. M. Hill and J. B. Warden lately entered into engagements to conduct a new Seminary, denominated the Parental Academic Institution, and were prevented from continuing in connexion with it only by the quarrels that arose in the committee of management between the Church and Dissenting parties, and by the superior influence which the former party finally acquired. The Rev. John Chamberlain kept a school both at Agra and at Sirdhana. The Rev. J. Rowe and W. Moore kept a school at Digah, which is still continued by the latter at Mongheer. The Rev. D. Schmidt is chaplain to the European Female Orphan Asylum at Calcutta, of which Mrs. Schmidt is the mistress; and Mr. James Penney is the master, and Mrs. Penney the mistress, of the Calcutta Benevolent Institution already referred to. There can be no doubt that the Missionaries employ themselves in conducting these Seminaries principally for the sake of the pecuniary profits which they yield; but as they aim also to train up their pupils to moral habits, and to communicate to them religious knowledge, according to

their own views of these subjects, the beneficial influence which they thereby exercise upon the community at large will be in proportion to the correctness of these views and to the number of those who are placed under their instructions. Besides, their pupils when grown up will in some instances be found to have become their supporters or coadjutors in direct Missionary labours.

(2.) Another mode in which the Missionaries have promoted Education is by undertaking, at fixed salaries, to superintend native schools supported by government. Thus the government schools at Chinsurah were superintended first by the Rev. Robert May, and after his decease by the Rev. J. D. Pearson, who, having lately returned to Europe, has, it is probable, been succeeded by some other Missionary. The Rev. Jabez Carey, one of Dr. Carey's sons, is also the superintendent of the government schools lately commenced in the province of Ajimere.

(3.) Another mode in which they have promoted Education is by the gratuitous superintendence of native schools, originated by themselves and supported by public contributions. The schools thus superintended are either for boys or for girls. Thus the Serampore Missionaries, during the last eight or nine years, have, either themselves or by their agents, superintended a considerable number of schools for boys; and in the month of March 1823, a Society was formed at Serampore for the establishment and superintendence of schools for girls. The Calcutta Baptist Missionaries, during the last six or seven years, have had two or three schools for boys under their superintendence; and the Calcutta Female Juvenile Society, for the establishment and support of Bengallee Female

Schools, which are also under their superintendence, has lately published its Third Annual Report. This, it is believed, is the first institution formed in India for the promotion of native female education. The Independent Missionaries in Calcutta have had, during the last six or seven years, two or three schools for boys, and lately one or two schools for girls. Very recently the Calcutta Baptist and Independent Missionaries have united their labours in the promotion of native education by the formation of the Bengal Christian School Society. The female schools of this Society are under the immediate superintendence of Mrs. Colman, the relict of the Rev. Mr. Colman, an American Baptist Missionary. The Church Missionaries have for several years had under their superintendence a considerable number of schools for boys in the district of Burdwan, hitherto supported, not by subscriptions raised in this country, but by the funds of the Parent Society in England. Within the last two years, Mrs. Wilson, the lady of the Rev. Mr. Wilson, a Missionary of the Church Society, has been successful in establishing in Calcutta a considerable number of native female schools which are under her direct superintendence. There are also native schools for boys at Cutwa, Moorshudabad, Mongheer, Digah, &c.; and at Cutwa, Burdwan, Mongheer, and Digah, attempts have lately been made to instruct native females. Some of the schools superintended by Missionaries are for the instruction of natives in English with the view to qualify them as translators. There was a school of this description, under the care of the Rev. J. D. Pearson, at Chinsurah, and there is one at Calcutta superintended by the Rev. Mr. Jetter. During the last two years,

Rammohun Roy, with the assistance of two or three friends, has supported a school of this kind, in which sixty Hindoo children receive instruction, and of which Mr. David Hare and the present writer are the visitors.

(4.) Some of the Missionaries have also afforded their gratuitous assistance in conducting the business of Societies, formed by European and native gentlemen for the promotion of education, although in the schools encouraged or supported by these Societies, no religious instruction is communicated. Thus the Rev. W. Yates has for several years acted as the Secretary in the Bengallee and Sanskrit department of the Calcutta School-Book Society; and Mr. W. H. Pearce was till very lately the Corresponding Secretary of the Calcutta School Society. These Societies, in which Europeans and natives unite in seeking a common and highly important end, contribute to raise the native character, and, in proportion as Missionaries are connected with them, to remove the prejudices against them that commonly exist in the native mind.

(5) Missionaries have also promoted education by the publication of elementary works both in the English and native languages. Each of the Missionary bodies has a printing establishment of its own, which enables them to publish such works at a small expense, and sometimes at a considerable profit. Thus Dr. Carey is the author of a Bengallee Dictionary, and of grammars in Sanskrit, Bengallee, Telinga, &c. Dr. Marshman, besides his Chinese publications, which it does not come within my present object particularly to notice, has published several school-books for the use of his English pupils. Mr. John Marshman, one of Dr. Marshman's sons, edited a work in English and

Bengallee, called the Dig-durshun, consisting principally of useful and instructive compilations for native schools. There have also issued from the Serampore Press, in the Bengallee language, two or three elementary works on Geography, Astronomy, &c. From the Calcutta Baptist Mission Press there have issued a grammar of the Sunskrit language, a Sunskrit vocabulary, and Sunskrit lessons, by the Rev. W. Yates ; several numbers of a work in Bengallee on Natural History, for the use of native schools, by the Rev. J. Lawson ; and several parts of a work on Geography, in the same language and for the use of native schools, by Mr. W. H. Pearce. The late Rev. James Keith published a Bengallee Grammar at the School Press, which is under the management of the Independent Missionaries ; and the Rev. J. D. Pearson has published several elementary works at the same press. The Rev. D. Schmidt has published at the Church-Mission Press two or three Selections from Scripture in English and Bengallee, intended for the use of Missionary schools ; and Mr. Stewart, late of Burdwan, is the author of several elementary works in the Bengallee, originally intended for the use of the Church-Mission Schools in that district.

(6.) Lastly, it has been attempted to promote Education by the establishment of Colleges, with professors in literature, science, and theology. Of these there are two, Bishop's College at Calcutta, and Serampore College, both in a state of infancy. Admission into the former is guarded, as far as I have been able to learn, by the same restrictions which fetter the English Universities ; and as the property and management of the latter are exclusively in the hands of the Serampore Missionaries, without any direct controul or responsi-

bility, it will probably prosper or decline, stand or fall, with that body.

3. The only other indirect mode of Missionary exertion that requires to be noticed, is the publishing of periodical works. The first which the Serampore Missionaries published was called *Circular Letters*, intended principally to communicate information respecting the out-stations of their mission. These were succeeded, in 1818, by the *Monthly Friend of India*, which, besides answering the same end, embraces information upon subjects of a more general nature. To this was added, in 1820, the *Quarterly Friend of India*, designed for the lengthened discussion of weighty and important questions relating to this country. They also edit a Newspaper in the Bengallee language, which is probably the first of the kind, and which has called forth two or three others, conducted by natives. Those who look beyond the present time will be able to estimate the importance of this last-mentioned fact, and consequently the value of the first example that was set. The Church Missionaries, the Calcutta Baptist Missionaries, the Independent Missionaries, and the Unitarians, publish each a small periodical work, the first quarterly, the others monthly, and all of them designed principally to communicate information respecting the different denominations to which the Editors respectively belong. They are called *Missionary Intelligence*, *The Missionary Herald*, *The Missionary Chronicle*, and *The Unitarian Repository*. The Independent Missionaries published *The Gospel Magazine* in Bengallee and English, which has been for some time discontinued. The Independent, Baptist, and Church Missionaries in Calcutta have also lately united in supporting a quarterly publication called

The Asiatic Observer, and embracing religious, literary, and philosophical subjects.

Such is a brief, but, as far as I know or can judge, a correct view of the direct and indirect labours of Missionaries in this quarter of India. Their exertions you will probably continue to think have been great, although it may appear that they have not been always steady to their main design, prudent in the formation and execution of their plans, or rational and scriptural in the doctrines which they have taught.

I proceed to state the real success of these labours. Real success must consist, either in the spread of that general information which will enable the natives to judge of Christianity when it is made known to them ; in the diffusion of a knowledge of what Christianity is ; in the gradual relinquishment of idolatry ; or in particular instances of conversion.

(1.) There can be no doubt that *general information* is gradually spreading throughout Bengal, particularly amongst the high and middling classes of natives, and I have as little doubt that Missionaries have materially contributed to spread it, either by their own labours, or by exciting the efforts of others, or by calling forth the zeal of the natives to acquire and communicate it.

(2.) They do not appear to me to have been successful in diffusing to any considerable extent *a knowledge of Christianity* amongst the unconverted natives. This is true, even admitting that the religious system of the Missionaries is the religious system of the New Testament ; but their success has been still less when we consider that these two systems are so much opposed to each other. The doctrines which they teach,

with the exception of the incarnation of the Deity, which is an idea very readily admitted by the native mind, are very little known. When they are attended to, in so far as they agree with preconceived notions, they only produce the conviction of a community of faith ; in so far as they are understood to disagree, they chiefly call forth expressions of contempt and ridicule ; and in so far as they are either unintelligible or not understood, they excite only a feeling of blank and aimless wonderment. As far as I have been able to observe and judge, high and low, rich and poor, learned and unlearned, are, with few exceptions, alike ignorant of the peculiar evidences and doctrines of Christianity, as well as the peculiar duties and expectations of Christians. An intelligent native will probably be found to receive few specific ideas respecting Christianity from the preaching of the Missionaries. The general impression left on his mind will, I believe, be, that it is a system friendly to polytheism, but opposed to idolatry ; representing the Deity as partial in his regards to his creatures, but inculcating a purer and stricter morality than his own.

(3.) Idolatry is, though very slowly, falling into desuetude, at least among the natives in Calcutta. This, however, I do not attribute to the labours of the Missionaries ; as those who have relinquished it are, if we may credit the Missionaries themselves, more opposed to them than even idolaters. A native gentleman, on whose authority I can rely, computes that about one-tenth of the reading native population of Calcutta have rejected idolatry ; and of these he supposes about one-third have rejected Revelation altogether, although few of them profess to do so ; and the

remaining two-thirds are believers in the Divine Revelation of the Veds. This latter class have derived their views from those spiritual portions of the Ved which have been recently translated and published in Bengallee.

(4.) The degree of success in obtaining converts will be subsequently considered.

“II. What is the number and character of converts?”

The character of the converts will be afterwards noticed. I shall here confine myself to the consideration of their number; and as this is a subject upon which it is difficult to come to a satisfactory conclusion, I shall first quote the accounts given by the Missionaries themselves as far as I have access to them, making such remarks as appear to be required, and afterwards state the result of my own observations and inquiries.

In Dr. Brown's History of Missions, the number of native converts made by the Baptist Missionaries in India up to the year 1811, is stated to have been 140. Not having the above work in my possession at present, I give this statement on the authority of a note which I took from it several months ago, when I was engaged in an investigation similar to the present, and I think it probable that the estimate made was formed by the respectable and pious author from a comparison of the different Missionary accounts. In the Quarterly Friend of India, edited by the Serampore Missionaries, a writer, understood to be Dr. Marshman, speaks of the number of natives who have given up idolatry by embracing Christianity, as already including “a Native Christian population of more than a thousand.” See No. VII. published in December 1822, p. 311. Again, he speaks of there being altogether “nearly a thousand

baptized natives." See p. 338. And still further on he speaks of "a native Protestant population, including perhaps a thousand individuals, young and old," having "gradually grown up in this Presidency within these twenty-two years." See p. 352. Whoever the writer may be, this is manifestly the language of one who, on this occasion, did not particularly attend to the accuracy of his statements. The native Christians, it would appear, are estimated at somewhat about a thousand, but it is left uncertain whether they are *more* than a thousand, *nearly* a thousand, or *perhaps* a thousand; whether this number includes only the *baptized*, i. e. adult persons, or also the young, i. e. the *unbaptized* descendants of the former; and whether also it includes all those who have died, been excommunicated, or have apostatized *within these twenty-two years*, or only those who are *now* alive and in full communion with the Baptist churches. In the Serampore and Calcutta Second Report for 1822, of Baptist Churches and Missionary Stations in Bengal and Hindoosthan, there is a similarly indefinite expression. It is there (p. 5) represented to be "a pleasing fact that Christianity has made such an advance in this country, that it has now become absolutely necessary to prepare books for Hindoo preachers, and means for enlarging the minds of hundreds of native Christians in knowledge." *How many* hundreds of native Christians there are, is not stated.

Leaving these vague and unsatisfactory accounts, I shall now quote some particular statements. In the Baptist Magazine for July, 1819, as quoted in the Quarterly Friend of India, No. VII. p. 334, there is an extract of a letter from Serampore to the following effect:

“ It appears from an account drawn up by one of our native brethren, that there are living at Serampore, one hundred and sixteen persons drawn from idolatry and the delusions of Mahomet: we would call them Christians; some of them are indeed our joy, and we hope will be our crown of rejoicing; while respecting others, we confess, and we do it with weeping, that we have been disappointed;—by their conduct they are the enemies of the cross of Christ; but even about them there is something to cheer the mind; they have not returned, they have no wish to return to idolatry; not a single case has occurred of a man, after his baptism, ever returning *heartily* to idolatry.” This letter is honourable to the zeal and Christian feeling of the writer, and exhibits, upon the whole, a correct view of the salutary tendency of the instructions given by the Missionaries, in preventing even apostates from returning heartily to idolatry; but we are not told *how many* of the above-mentioned number had remained steady in their Christian faith and practice, nor *how many* had fallen away. Having never seen or heard of nearly so great a number of native Christians at Serampore, I conclude that a very considerable proportion of them must have been of the latter description. In the Monthly Friend of India for May, 1820, the number of native converts in the employment of the Missionaries at Serampore is stated to be thirty-five, besides from ten to fifteen native Christian itinerants in different parts of the country. See p. 138. I think it probable that the entire number of native converts at Serampore is not much greater. At Dinagepore, in May, 1823, there were twelve persons added to the Church by baptism, fifty-six partook of the Lord’s Supper, three had died

since the last account, nine were excluded, and the remainder amounted to eighty-eight. It is not stated that the whole of these were native converts, i. e. converts from Mohummudanism and Hindooism. I think it probable that only part of them are such, but the proportion I have no means of ascertaining. See *Monthly Friend of India*, for June, 1823, p. 193. One of the branches of the Church of Jessore, in January, 1823, had twenty-two members, another eleven, and a third two or three. I suppose that the whole of these, with very few exceptions, are native converts. See *Monthly Friend of India* for March, 1823, p. 92. At Benares, in July, 1823, the Baptist Church had eleven members, but they were not all native converts. See *Monthly Friend of India*, for August, 1823, p. 259. At Mongheer, in January, 1823, there were at least seven native converts, three of whom were preachers, and the remaining four women. See *Monthly Friend of India*, for March, 1823, p. 87. This is all the particular information I have been able to collect respecting the number of native converts at the different stations in connexion with the Serampore Missionaries.

With respect to the number of native converts made by the other Missionaries, the Rev. Mr. Sutton, who has just proceeded to England, informed me, before his departure, that at Moorshudabad, where he had laboured, there were five native converts. The Calcutta Baptist Missionaries have baptized altogether four native converts, of whom one is dead and another has partially relapsed. See their Fifth Annual Report, pp. 5—9. In April, 1823, the Independent Missionaries in Calcutta baptized their first and only convert, but they have hopes of two others. See *Missionary Chronicle*

for May, 1823, p. 17. In May, 1822, the Church Missionaries at Burdwan baptized two natives, the first converts they have made; and at Chunar, four adults were, in one year, admitted into the native church by baptism. See Fifth Report of the Calcutta Committee of the Church Missionary Society. I have already mentioned that there are native churches at several other places, but I have found no intimation of the number of converts they contain.

The result of my own observations, of my examination of the different Missionary accounts to which I have had access, and of my inquiries from those who, in some cases, have had better means of knowing or of being informed than myself, is, that the number of native converts properly so called, now living, and in full communion with one or other of the Protestant Missionary Churches, does not exceed three hundred. It will give me pleasure to see it proved, that there are nearly a thousand baptized natives; but it will not surprise me if an accurate investigation should shew, that the number of such persons is even less than that which I have stated. Whatever be the number of real converts, however, many of them have relations, children, friends, and acquaintances, who, although not converts, may be considered as belonging to the native Christian population, on account of their being brought, in a greater or less degree, within the sphere of Christian instruction. The number of these it would be still more unsatisfactory to compute.

“ III. Are those Hindoos who profess Christianity respectable for their understanding, their morals, and their condition in life ? ”

(1) With respect to their *understanding*, I have known only one, and that not personally, but from his writings on Christianity, who appeared to be a man of some reflection. His reading, however, appeared to be very limited in its range, and he has unfortunately, as well as his brother, within the last two or three years, gone back to idolatry. The person to whom I refer is Tarachund Dutt, of Vansvariya. It would be absurd to deny, that there are those amongst them who, if they had possessed the advantages which educated Europeans have enjoyed, would have perhaps equally well improved them. All that I mean to say is, that, with the very few advantages which they have enjoyed, none, as far as I know, have discovered any reach of intellect calculated to excite the respect of their countrymen, or to promise future usefulness amongst them.

(2.) With respect to the *morals* of the native converts, I shall first quote some testimonies given to them in the Friend of India. In the Monthly Series of that work for May, 1820, p. 138, a writer represents those employed by the Missionaries at Serampore, as "the most upright among all" their "native servants;" as "men, correct in their morals, and upright in their conduct;" and as "servants, equally faithful and correct in their moral conduct," not being possessed by them "among several hundreds." In the Quarterly Series, Number VII. p. 311, the native Christian population are described as "a population superior (to their countrymen) in industry, probity, and every virtuous feeling, as well as in information." And in Number VIII. p. 561, it is stated, that the native Christians, "by their own steady, upright, temperate, and sincere conduct,"

“as a body leave all the natives behind, whom we (the Serampore Missionaries) have known in India during the fourth of a century.”

Upon these extracts it may be remarked, that the articles from which they are taken are apparently the productions of one writer, who is generally understood to be the individual formerly mentioned. The only circumstance which militates against this conclusion is a considerable discrepancy which I have observed in the accounts given of the seven native Christians who, at the instigation of an enemy to missions, presented a petition to the late Bishop of Calcutta for the redress of their alleged grievances, and which, as it has some relation to the present subject, deserves to be mentioned. In the first account, (*Monthly Friend of India*, for May 1820, p. 139,) these natives, with the exception of “two or three weak men of better morals,” whom they had prevailed on to join with them, are described to have been “excluded from Christian communion for vice,” to have had “as little relish for labour as for virtue,” and to have “left their employments.” Whereas in the second account (*Quarterly Friend of India*, No. VII. 349) we are told, that “all these seven were at that time (at the time the petition was presented) living comfortably at their own homes with their wives and families, three of them at Serampore, and the other four at Calcutta.” Notwithstanding this apparent inconsistency, I am inclined to credit general report which ascribes both accounts to the same author; and although the discrepancy may be accounted for by the inattention or forgetfulness of the writer, yet it must lessen the confidence which I should wish to feel in the accuracy of his statements,

especially when coupled with the vague and contradictory affirmations formerly quoted respecting the number of the native Christians.

Another remark that presents itself is, that I have never known any other Missionary who has entertained so high an opinion of the moral character of the native Christians as is here expressed. On the contrary, I have always understood that the impression respecting them on the minds of those Missionaries who have had opportunities of personal observation, was much less in their favour; and if my information is correct, such descriptions of them have not met with the entire approbation of the elder, and perhaps less sanguine, colleague of the writer in the *Friend of India*. In delivering my opinion, it would be unjust if I were to bring a charge of immorality against a body of men, some of whom I have never seen or known. From what I have known of them personally, or have received on good authority, I am inclined to think that they are in some respects superior to their idolatrous countrymen of the same rank and station, and perhaps in other respects inferior to their former selves. Speaking in a general way, so as to admit of exceptions, it may, I think, be said with truth, that they have improved more in the active than in the passive, in the social than in the personal virtues; in self-respect and in benevolence to others, than in humility and self-government. The former are those virtues in which Hindoos are most deficient: hitherto the native Christians have been most wanting in the latter. But although this is contrary to what might be wished, it is nothing more than what might be expected. It is natural to the human mind to pass from one ex-

treme to another. Such was the case, although in a less degree, with the first gentile converts to Christianity, and such probably will always be the case with those who suddenly change their religion, and who, with the errors, are compelled by intolerance to relinquish also the habitual restraints of that in which they have been educated. If I were to adduce facts in corroboration of the less favourable view which I have given of the character of the native Christians, I would refer to the comparative frequency of suspensions and excommunications from church-fellowship, and of apostacies from the Christian faith and profession, i. e. the frequency of these compared with the actual number of native converts.

(3.) As to their *condition in life*, all the converts that I have ever known, or of whom I have ever heard, are dependent in their circumstances, having no means of subsistence but from their own labour or from the charity of others. Some are employed as domestic servants, others as compositors, &c., in printing-offices, and others as itinerant preachers at a rate of salary not more than a domestic servant or a compositor receives. Those at Jessore are principally of that class denominated Ryots, that is, husbandmen or cultivators of the ground ; and others were, before their conversion, not accustomed to any regular occupation, either wandering in an unsettled manner over the country, or (see *Monthly Friend of India*, for May 1820, pp. 137, 138) living in idleness in the houses of their wealthy relatives. There may be native converts who possess a competency, without the necessity of having a stated employment or of receiving gratuitous support, but I have never known or heard of any of this description.

According to Hindoo law, all heritable property is forfeited by a relinquishment of Hindooism; but I have not learned that this law was ever required to be enforced against any Hindoo who had embraced Christianity.

“IV. Of what caste are they generally? And what effect has their profession of Christianity upon their standing?”

Native converts have been either Mussulmans or Hindoos.

(1.) The former, properly speaking, have no caste, although from most of the Mussulmans in India being converts, or rather the descendants of converts from Hindooism, and from their continued residence near Hindoos, a species of caste does exist among them. This, however, is confined to the middling and lower classes, and does not include the noble, the learned, and the wealthy. The two principal Mussulman sects are, as is well known, denominated Soonnees and Sheeahs; the former contending for the elective, and the latter for the hereditary, succession to the Caliphate after the death of Mohummud; and bearing some resemblance respectively to Catholics and Protestants among Christians, in the degree of intellectual cultivation and liberality of sentiment. Of the Mussulmans in India, almost all the lower and middling classes, and some of the higher classes, including the King of Delhi, are Soonnees. This being the case, I think it probable that the most of Mussulman converts to Christianity were previously Soonnees; but I have no positive information or knowledge on the subject.

When a Mussulman embraces Christianity, he is, according to circumstances, regarded with a greater or less degree of pity, contempt, or hatred, and for the

most part his former friends break off all intercourse with him, in nearly the same way as those Christian sects that are little acquainted with the principles or the practice of religious liberty, treat those who depart from their worship and communion. In order to a re-admission to his ancient faith and friendships, all that is necessary is a public profession of *repentance* for having apostatized. This also is all the atonement that is required amongst themselves, when, as is often done, and as is expressly permitted, a Sheeah, for the sake of convenience, gain, or safety, has been guilty of professing himself a Soonnee; and when, as sometimes also happens, although not so often, a Soonnee, for the sake of safety, has been guilty of professing himself a Sheeah. The frequency with which they have recourse to this means of gaining any end they have in view, and the facility with which a reinstatement in their former profession and privileges is thus obtained, must necessarily lessen the confidence of Christian Missionaries in Mussulman converts. Most of the apostacies from Christianity, particularly at Calcutta, Agra, and Jessore, where they have been most numerous, have been those of Mussulman converts.

(2.) The four great divisions of Hindoos are Brahmuns, Kshutriyus, Voishyus, and Shoodrus, of which the second and third are generally considered, at least in this part of India, to have become extinct. There remain, therefore, only the first and last divisions from which the Hindoo converts can be drawn, each of which includes numerous subdivisions from the highest and most respected to the lowest and most despised. This last remark it is of importance to bear in mind in considering the castes of the Hindoo converts. Thus

in the *Monthly Friend of India* for May, 1820, p. 138 we are informed, that "the Missionaries of Serampore have now in their employ *thirteen* of the Brahmun and writer castes." It may perhaps be necessary to mention, that the Kayasthu, or writer caste, is one of the most respectable classes of the Shoodra division, being ranked by Mr. Ward (see his *View*, Vol. I. p. 72) as second only to the Vaidyas, but, according to the same authority, containing also within itself numerous orders of different degrees of respectability. The extreme vagueness of the information furnished in the above extract, even although the subject is professedly treated, will appear from the following considerations. First, we are *not* told how many of the above thirteen are Brahmuns, and how many are Kayasthus or Shoodrus; although it is evident that, to an impartial inquirer, this must have been a point of great importance, and that very little additional trouble was required to ascertain it. Secondly, we are *not* told to what order the Kayasthus belong, whether more or less respectable; this, however, may have been considered the less necessary, as all the Kayasthus form only one of the many classes into which the Shoodrus are divided. Thirdly, we are *not* told to what order the Brahmuns belong, whether they are learned or unlearned, honoured or despised, &c. &c. This omission is very material, since those Brahmuns who are ignorant and degraded are far more numerous than those who are of an opposite description. See Mr. Ward's *View*, Vol. I. pp. 62, 63. In all the Missionary publications to which I have access, I have not met with any more definite information respecting the castes of the Hindoo converts than the above paragraph affords. I will

therefore mention some particulars which my own personal knowledge or inquiries from others have supplied.

Respecting the Brahmun converts, I have heard of only one, the respectability of whose connexions is admitted by the unconverted natives. They question, however, the sincerity of his motives. I have never had any personal acquaintance with him, but I have been informed that his name is Juggumohun Chowdhuree, that he resided at Barrackpore, opposite to Serampore, and that, although he was dependent in his circumstances, he belongs to a respectable family. I have been informed that he is at present in a state of excommunication, and professes to be alike indifferent to Hindooism and Christianity, but that he is still in the employment of the Serampore Missionaries. In the *Monthly Friend of India* for March, 1823, p. 96, there is an account of the baptism of a Brahmun Pundit, or learned Brahmun, by Mr. Thompson of Delhi. This is the first instance, as far as I know, of the conversion of a learned Brahmun. There have been other converts, such as Canace Lal, a native of Nepal, and one whose name I forget, a native of the West of India, who have laid claim to the title of Pundit, but they were wholly unworthy of it. I have not been able to gather from the account referred to, whether this title is applied to the Delhi Brahmun, in the strict and more proper sense, to describe one who has passed through a regular course of study in the Sanskrit language. Of the four converts made by the Calcutta Baptist Missionaries, two are described as Brahmuns—Anundu and Eeshwur Chundru Bagchee. The former has lately died, and no information is given respecting the class of Brahmuns to which he belonged: the latter is repre-

sented to be "a Brahmun of the Coolin caste;" but his family, according to native ideas, cannot be respectable, as he himself, before his conversion, was, and his brothers still are, engaged in retail trade. The same Missionaries have also in their employ Cassee, formerly mentioned as a native preacher. He professes to be a Brahmun, but although I do not know to what particular class he belongs, it is impossible, from his character and connexions, to consider him except as belonging to some one of the very lowest. Besides these, there are no doubt other Brahmun converts; but, with the exceptions already made, they will, I believe, be generally found to belong to the less reputable classes of that tribe.

Respecting the Shoodru converts, I have known one who was a Voidyu, or native doctor, and there are probably others of the same class. From the above extract from the *Monthly Friend of India* for May, it would appear that there are several converts who belonged to the class of Kayusthus, or writers. The first convert obtained by the Serampore Missionaries was a carpenter, and consequently, according to Mr. Ward, (see *View*, Vol. I. p. 99,) ranked in the 17th class of the Shoodru tribe. Panchoo, a native preacher employed by the Calcutta Baptist Missionaries, once informed me, if I recollect aright, that he was originally a ferryman: he must have belonged therefore to the 28th class of Shoodrus. It would appear, however, that he did not continue in this occupation, for he was at one time a Chowkeedar or Watchman, and as such was stationed at or near Howrah, a village opposite to Calcutta. I conclude also that he must have lost caste before his conversion, as, at the time of his baptism

by the Serampore Missionaries, he had a Portuguese female for his wife. Several, perhaps many, of the Shoodru converts are engaged in the cultivation of the ground; but I do not know whether they are Agooracs who form the 6th class, or Chasakoityurtus who form the 31st class, of the fourth tribe, according to Mr. Ward's arrangement. See View, Vol. I. pp. 74, 104. A native named Ruttun, lately baptized by Bishop Heber, is reported to have been of the Malakar caste, or the 13th class of the Shoodru tribe, and his occupation that of a Malee or gardener. These particulars will, I think, furnish you with a correct idea of the gradations of caste to be found among the Shoodru converts.

Besides the Brahmuns and Shoodrus, several converts have belonged to some of the classes of religious mendicants, particularly Voiragees, Sunyasees, and Mounees, who are little better than the refuse of all the other castes. The Voiragees are the mendicant followers of Vishnoo, the Sunyasees of Shiva, and the Mounees are those who have imposed on themselves a vow of perpetual silence. I am not able to particularize the individual converts who have belonged to the two first of these classes, but I know that there have been several of them, particularly of the former. I have known only one Mounee convert, whose name was Ram Doorlobh; during the time I had an opportunity of observing him, he lived under the most terrible apprehensions of magic and witchery, and is reported to have lately died in a state of insanity.

Whatever be the caste of a Hindoo convert, he necessarily loses it on embracing Christianity; i. e. his nearest relatives and dearest friends henceforth refuse to eat, drink, or in any way associate with him. When

any one thus loses his taste, it can be regained only with much trouble, at a considerable expense, and not without great influence being used in his behalf by some respectable landholder. The number of those who, whether from choice or necessity, live without regard to the rules of caste, is very great; and it is evident, that in proportion to their increase, the terror connected with the loss of caste will be lessened.

"V. Are they Christians from inquiry and conviction, or from other motives?"

It is difficult, and perhaps dangerous, to pronounce on the motives by which our fellow-creatures are at any time influenced in adopting a particular course of conduct; and in the present case the motives may have been as various as the individuals who have embraced Christianity. In delivering, therefore, my sentiments on this subject, I would be understood to do it with extreme diffidence, bearing in mind that they are not more amenable to me than I am to them, and that both must render an account to the great Searcher of hearts and final Judge of men.

It is easier to determine what have *not* been their motives than to perceive what have. If, to render their motives good, it be considered necessary for them to have preferred truth and virtue to error and vice, from a simple approbation of the former and disapprobation of the latter, then I fear that very few of them can be justly considered as belonging to this description. "Inquiry" respecting the doctrines of the gospel as compared with, or contra-distinguished from, those of Hindooism and Mussulmanism, and a well-founded "conviction" of the truth of the one, and the erroneusness of either of the others, are proved, by

their extreme ignorance both of their old and their new religion, to have had little, if any thing at all, to do with their profession of Christianity; while the numerous instances of immoral conduct which occur amongst them; and meet with the public censure of their teachers, show that they did not expect that strictness of discipline to which they have been required to submit. That they are very little acquainted with their former religion, I state as the general impression left upon my mind, after all the opportunities of observing and conversing with them that I have possessed during my residence in India; an impression which is confirmed by the fact, that, with the single exception perhaps of the Delhi Brahmun Pundit, none of them have been able to read their own sacred books. That they are as imperfectly acquainted with the religion which they have embraced, even as it is taught them, I would state as a general impression acquired in the same way and corroborated by the following fact. Tarachund Dutt, a native convert residing at Vansvariya, in one of his publications on Christianity, entitled *Jnananjum*, compared the three persons of the Athanasian Trinity to the three persons of the Hindoo Triad, and described the Father, Son, and Holy Ghost, as, respectively, the Creator, Preserver, and Destroyer of the world. Not only is the Trinity unscriptural, but this account of it is unorthodox; and yet the book containing it was printed at the Serampore Press, under the eye of the Missionaries, and the author of it, before his return to idolatry, was esteemed one of the most respectable and best informed of the native converts. In proof that the instances of their immoral conduct are numerous, I would again refer to the frequent suspensions and ex-

communications formerly mentioned, and which, although only occasionally noticed in the Missionary publications, are, I suppose, as in all well-regulated Dissenting churches, faithfully recorded in minute-books kept for the purpose. These minute-books, if they exist, are of course in the hands of the Missionaries; but the facts to which I refer are notorious to all those who have been conversant with the native converts. From these premises I infer, that a considerable proportion of them have not been influenced by the love of truth or by the love of virtue, and that, consequently, but few of them are Christians from inquiry and conviction. That there are a few of this description I am by no means disposed to deny, because I hope that there may have been some who have lived irreproachably from the period of their baptism to the time of their death. But I have never been personally acquainted with any in whom I could repose unhesitating confidence, and I have understood that Dr. Carey has expressed himself to the same effect respecting the native converts. The Mounsee formerly mentioned appeared to be an honest man, but he retained so many superstitious notions, and lived so much under the influence of imaginary fears, that it was almost impossible to know his real character.

What then are the probable motives by which the majority of the converts have been influenced? In some, probably, they have been less blameable than in others. The love of novelty may have induced some who had not much at stake; the pressure of poverty may have impelled, or the hope of gain may have drawn, others, guided, perhaps, by the false reports at one time current amongst the natives: and of this kind

probably were most of those who have at different times apostatized. The earnest, and evidently sincere and benevolent, assurances of the Missionaries, that without faith in Christ it was impossible for them to be saved from the eternal wrath of God and pains of hell, joined perhaps to a previous dissatisfaction with the absurdities and contradictions of the popular creed and worship, may have influenced some; while the personal character of the Missionaries and the condescending manner in which they received and treated inquirers, compared with the pride and superciliousness of their own Guroos or spiritual teachers, may have wrought upon others. Some had probably lost caste before they embraced Christianity, and, with that feeling of religion and love of society natural to man, took refuge in the gospel from a state of religious outlawry; while the Brahmin Juggumohan Chowdhuree, already mentioned, it has been alleged to me, was first induced to profess Christianity by an attachment to a Christian female.

There are a few of the converts who are natives of distant provinces of India. The Missionaries must necessarily be ignorant of the causes which have led them to leave the places of their birth; and consequently, on this ground alone, a degree of suspicion must attach to their characters. Of this kind are Canace Lal, a native of Nepal; Subhree, a native of Telinga; and a third whose name I forget, a native of Guzerat.

Connected with this subject also are the apostacies of some of the native converts from Christianity. The following have been given to me as the names of some of those who have become Mussulmans through Seyad

Uhmud, a Mohummudan impostor who has made his appearance in Calcutta within the last two years, viz. Noorally, Hidautoollah, Buxshoo, Sadik, Boodhih-sha, Futoo, and Punahollah. I have already mentioned the return of Tarachund Dutt, of Vansvariya, and his brother, to idolatry; and it is to be regretted that while the public hear so much from the Missionaries respecting the converts they make, so little information should be given about the number of those who have thus apostatized.

It is not unworthy of mention in connexion with this subject, that, since I embraced Unitarianism, nine or ten of the native converts have visited me at different times, either individually, or in companies of two, three, or four. They had received the idea that I was, not a Unitarian Christian, but a Unitarian Hindoo, and they gave me to understand, some with more plainness than others, that if I would support them and permit them to use my name, they would preach with all their might against the other Missionaries. I, of course, gave them no encouragement, and when they found that my purpose was fixed, they discontinued their visits. They appear to have supposed that I would be willing to adopt any means of hostility against those from whom, they stated, that they had heard so much evil of me and my opinions. Two or three of them were, I have reason to believe, in a state of excommunication; the others, as far as I know, were at that time recognized by the Missionaries as in full Christian communion. I attached so little importance to the circumstance, that, as they were before personally known to me, I did not inquire the names of any, and can now recollect only some of them. Huridas was

one, Canacee Lal another, and Rammohun, I think, was the name of a third. The first of these has been already mentioned, as a native preacher, and was certainly at that time, and long after, in the employment of the Serampore Missionaries. The second was then in a state of excommunication, but for what crime I know not. The third I had heard preach some time before with considerable ability in the Hindoostanee language. I entertain no doubt, that, if they had received any encouragement, several others would have followed their example; and I was assured by those who called upon me that this would be the case.

I have also learned from Rammohun Roy, that, since the commencement of his religious controversy with the Serampore Missionaries, several of the native converts have, in like manner, called upon him at different times: and conceiving that his publications were directed, not against the corruptions of Christianity, but against Christianity itself, offered their services to preach against it in places of worship to be erected at his expense opposite to those already employed by the Missionaries for the propagation of their sentiments. He, of course, rejected their proposal, and retained only one of them in his employ, viz. Gunganarayun Punda, whose sobriety of deportment appeared to recommend him; but upon this express condition, that, while he should enjoy perfect liberty to profess whatever religion he might think fit to adopt, he would not in any way oppose the labours of the Missionaries.

Of those learned and respectable natives with whom I am acquainted, who think well of Christianity without professing it, there is not one who admits the native converts to have been actuated by good motives.

It may be considered, on the one hand, that their judgment is somewhat prejudiced ; but, on the other hand, there can be no doubt that they possess far more favourable opportunities of becoming acquainted with the obliquities of the native character than any that a European can enjoy. The subject altogether includes so many cases, each probably differing in some respects from all the rest, that no opinion, whether favourable or unfavourable, should be delivered respecting them in the gross, nor upon the individual cases, but with the utmost caution. I hope that what I have written will not be found opposed to the spirit of this remark.

“ VI. *Of what denomination of Christians have the Missionaries been most successful ; Catholic, Protestant, Episcopalian, Baptist, Trinitarian, Unitarian ?* ”

My information respecting the labours of Catholic Missionaries or Priests in this country is so very limited and imperfect, that I do not consider myself competent to give an opinion respecting the degree of their success. From such authentic information as I have received, however, I am inclined to think, that, notwithstanding the paralyzing influence of the changes that have taken place in European Catholic countries since the period of the French Revolution, they are doing more, in a quiet and unostentatious way, than I have observed Protestants in India, on some occasions, willing to admit. Of the Protestant orthodox sects, the Baptists have been the most successful ; next to them, the Episcopalians ; and lastly, the Independents or Congregationalists. When the comparison is made between Trinitarians and Unitarians, the former have an overwhelming superiority, if merely the *number* of the converts is considered ; but if regard is had to the

dispositions of the educated natives in general, and to the *respectability, wealth, and learning* of those who openly encourage Unitarian Christianity without professing it, then the latter have a decided advantage; an advantage which will appear so much greater when it is considered that there never has been more than *one* Unitarian Minister in Bengal, that it is little more than *two* years since he embraced Unitarianism, and that during that period he has had to struggle with difficulties which have almost entirely prevented him from letting his voice be heard, or his principles known.

“VII. *What is the number of Unitarian Christians? And are they chiefly natives, or Europeans?*”

The number of Unitarian Christians in Calcutta, personally known to me, is not more than twenty, almost all of whom are Europeans, or the descendants of Europeans. Several of these have been prevented, by various causes, from taking an active part in promoting Unitarian Christianity; but the gradually increasing few, who have openly professed its doctrines and zealously aided in their propagation, are highly respectable in point both of rank, talents, and character. With respect to the natives, some of them with whom I am well acquainted mention a cause which, in their opinion, will probably for a long time operate, in some degree, to impede the progress of genuine Christianity, but especially to prevent the assumption of the Christian name, even by those who may be conscientiously convinced of the truth and excellence of the Christian religion, and who may publicly aid in supporting the Christian cause. It is alleged that the *Christian name* has been rendered, by the Missionary converts, synonymous, in the opinion of their countrymen, with all that

is ignorant, low, and deceitful; and that, therefore, no respectable native will choose, by assuming the same religious appellation, to identify himself with a class of people so generally, and, as is affirmed, so justly despised. To confirm this statement, I may add, that several natives of distinction and wealth, openly assist me in my labours, who would on no account permit themselves to be called Christians by their own countrymen; but who, in their presence as well as in the presence of Europeans, express their approbation of the doctrines of Unitarian Christianity, and defend them when attacked. With respect both to Europeans and natives, it may be stated, that the time is so short since Unitarian Christianity has been professed in Calcutta, the resources of its friends have been so limited, and the odium excited against them has been so great, that few persons have had the subject fairly and fully presented to their attention; notwithstanding which, a decided impression in favour of its doctrines has been received by many individuals of both these classes who were previously unacquainted with them.

“VIII. How are they regarded and treated by other Christians? Is it with any peculiar hostility?”

Dissenters do not admit Unitarian Christians to their communion; but religious differences, except in a very few cases, have happily not affected the ordinary intercourse of society. I have observed, however, that an idolatrous native is regarded by the reputed orthodox with more complacency than a Unitarian Hindoo; and a European who is alike indifferent to all religions is considered a better and more hopeful subject than one who professes to be a Unitarian Christian. It would be invidious to enumerate the various

proofs which I have had, in my own experience, of an intolerant, exclusive, and slanderous spirit. The degree of it, in particular individuals, has in general been contrasted with the extent of their knowledge and the accuracy of their information respecting Unitarians and Unitarianism. A conscientious and serious believer in the dogmas of Athanasius and Calvin, who is at the same time ignorant and uninformed respecting the real character and sentiments of those who reject them, affords to a careful observer the most instructive lessons on the power which bigotry sometimes exercises, and the misery which it sometimes occasions to the unhappy person who labours under its influence.

“IX. *What are the chief causes that have prevented, and that continue to prevent, the reception of Christianity by the natives of India? May much of the want of success be reasonably attributed to the form in which the religion is presented to them?*”

Under this query, I shall endeavour concisely to exhibit those causes which, it appears to me, will long continue to impede the progress of Christianity in India, and against which all Missionaries, of whatever denomination, will have alike to contend.

(1.) The real or supposed antiquity of Hindoos and Hindooism leads them to regard the comparatively recent origin of the Christian name and profession with contempt. When a Hindoo is informed that the founder of Christianity lived and died only eighteen hundred years ago, his mind not only dwells in contrast on the unquestionably greater antiquity of his own religion and people, but upon those unfathomable depths of past ages, mocking all calculation, to which they lay claim. Besides assuring him that true religion has

been in every age the same, he may be reminded, if an idolater, of the very modern date of the principal part of the Pouranic mythology, and, if a Unitarian Hindoo, of the greater antiquity of the ceremonial portions of the Ved which he disregards, compared with the spiritual portions which form the standard of his faith. These two particulars probably admit of satisfactory evidence; but it is one thing to prove, and another to convince.

(2.) The Hindoos believe in a series of reputed Divine Revelations made to them in preference to all other nations, contained in numerous records that are still extant, written in a language esteemed peculiarly sacred, and in short stamped, in their opinion, with every character of veneration. It is a favourable circumstance that they already acknowledge the possibility of Divine Revelation, but their minds are completely pre-occupied with those supernatural communications believed to have been vouchsafed to themselves, to which they will, without much difficulty, admit any additions, but for which they will not easily receive any substitute.

(3.) The abstruse metaphysical speculations of the learned, and their high pretensions both in religion and philosophy, will probably make them look on the fundamental facts and practical design of genuine Christianity with less complacency. The origin of the Gnostics, the chief corrupters of primitive Christianity, may, if I mistake not, be traced to India; and the Hindoo Pundits, like the Greek philosophers, (1 Cor. i. 22,) still "seek after wisdom." Refined and subtle speculations would be more acceptable than the plain truths and practical requirements of the gospel.

(4.) The very low state of real science, in the widest acceptation of the term, joined to the lofty claims which they advance, places them under the combined disadvantages of false learning and real ignorance. They are strangers to experimental science, and unused to determine the value of moral evidence, by which, chiefly, the truth of Christianity can be established. In the room of these, they are no ordinary proficient in the entities, and quiddities, and endless subtleties, of the scholastic learning.

(5.) The popular is an idolatrous system most demoralizing in its influence, and of a highly complicated character; intimately uniting itself with all the relations and duties of a present life, and with all the hopes and fears of a future state; thus arraying in its own defence every prejudice and passion that either dignifies or degrades human nature.

(6.) The institution of the caste is a most formidable obstacle to the propagation of the gospel. It is not only recognized by the judicial code of the Hindoos, but, unlike the tests of Christian nations, it is even upheld by their sacred books, and forms an essential part of their religious system. Thus, while it, on some occasions, legalizes acts of the most palpable injustice and oppression, its ordinary operation is to give sanctity to the greatest pride on the one hand, and the most abject debasement on the other. It separates man from man, places an insuperable barrier between them, and pronounces an irrevocable prohibition of all the tender sympathies and kind offices of life. It cuts the very sinews, and spreads misery, disease, and death through the whole frame of Hindoo society. It entails all the evils both of the social and of the savage state, without

admitting the benefits of either. Besides the positive evils which it is constantly producing, it operates as a bar to every improvement in the arts and sciences, in knowledge and religion. A Hindoo who forsakes the superstitions in which he was educated, and professes the religion of his conscience, subjects himself to its utmost rigours.

(7.) There is another effect of the caste, which deserves to be separately mentioned. Its rules prohibit foreign travel, and the violation of this prohibition involves the certain loss of its privileges. The extensive intercourse of Hindoos with other nations has not been sought by them, and they have consequently not derived from it that knowledge of foreign countries and of past ages, without which they cannot fully estimate the external evidence in favour of Christianity.

(8.) The only foreign nation with whose literature educated Hindoos are well acquainted is the Persian. The Persian language was that of the Mussulman conquerors of India. It was employed by them in the administration of all political and judicial affairs; and, except in the proceedings of the Supreme Court of Calcutta, it has been retained for the same purposes since the establishment of the British power. The consequence is, that in order to qualify them for those situations under government to which Hindoos were or are admissible, the children of almost all respectable Hindoo families have, for many years past, been early instructed in the Persian language; a practice which, I think, will be found to have been attended with very injurious consequences, in respect both of religion and morals. Of the writers in that language, the poets are chiefly read, and their works show that most of them

rejected all Revelation, and that they inculcated very licentious principles. Conceive, then, what would be the state of mind of a person in Europe or America who should devote several of his youthful years to the study of Lord Byron's Works, with few, if any, of those counteracting influences which, in those countries, it would be almost impossible to avoid; and you will then have formed some idea of the probable state of mind of the majority of respectable Hindoos. The Persian writers also most commonly speak of Christians as polytheists and idolaters, and so deep is this persuasion, that it is a matter of the greatest difficulty to convince educated Mussulmans that a Christian may be a Unitarian. Of course, this misconception will prevail among Hindoos also, in proportion as they cultivate Persian literature, and it will be confirmed by the labours of Trinitarian Missionaries.

(9.) The mercantile character of most of the friendly intercourse which they have had with nations more enlightened than themselves, has contributed to render them a very gain-loving people, without imbuing them with a love of literature, or a respect for the sanctions of morality.

(10.) The imperfect administration of justice, stated to be chiefly occasioned by the corruption of the native instruments, the almost absolute power of the landholders, and the extreme depression of the peasantry, tend greatly to demoralize the people, and would, in a very great measure, negative the salutary influence of any religion, even the best, if it were fully known to them.

(11.) There is a tax imposed by government on the pilgrims at Huridwar, Juggunnath, &c. It is, I am informed, so small, that it is not felt to be oppres-

sive; but it has been alleged to have the effect of leading the natives to suppose that the idolatrous festivals held at these places receive the public sanction of the supreme authorities. To the extent to which this or similar laws are enforced, it would seem to give the weight and authority of a political establishment to the popular idolatry.

(12.) The low state of religion and morals among Christians tends to the discredit of the Christian cause, and even to the encouragement of idolatry. Roman Catholics frequently join in celebrating, and even Protestants sometimes countenance, idolatrous festivals. The former, generally speaking, are ignorant, superstitious, and immoral; and among the latter, concubinage prevails to a great extent.

(13.) I have already referred to a provision in Hindoo law, according to which a Hindoo who professes any other religion than that in which he was educated, loses all right and title to the property that he might have inherited from his ancestors,* although he cannot

* As it seems desirable to ascertain the precise language of the law on this important subject, I subjoin a translation of several passages, with which I have been furnished by a learned native, from four of the standard writers on Hindoo jurisprudence.

"All virtuous persons shall be entitled to their shares in the inheritance of property; but if even the eldest son, by wickedness, desecrates the property which he would otherwise receive, let him be disinherited."—*Apustumbu*.

"The performance of obsequies, the inheritance of property, and the oblation of water, by an outcast, are void."—*Apustumbu*.

"If all the brothers of a family are habitually wicked, they cannot inherit the property."—*Munoo*.

"A eunuch, an outcast, and one blind or deaf from his birth, cannot inherit."—*Munoo*.

"An outcast or his son, a eunuch, a cripple, a madman, an idiot, a blind person, and one who labours under an incurable disease, cannot inherit, but should receive maintenance."—*Yajnuvalkyn*.

"After the death of the father of a family, any one of his sons who is a

be deprived of what he has in possession, whether patrimonial, or self-acquired. I need not point out the extensive operation of this law; nor, while it continues unrepealed, should we wonder that no respectable Hindoos make a profession of Christianity.

These appear to me to be the chief causes of the kind proposed to be mentioned under this query, that have prevented, and that will probably long continue to prevent, the progress of Christianity in India. There may, however, be others which do not at present occur to me, or which have not come under my observation.

“X. Are any of the causes of failure of such a nature that it may be in the power of Unitarian Christians to remove them?”

Under this query, I propose to enumerate some particulars relating both to the plans the Missionaries have formed, and the principles on which they have acted, that appear, in a greater or less degree, to have vitiated their labours, and retarded their success. Some of the errors that have been committed, Unitarian Missionaries, as such, will endeavour to avoid; others are of such a nature, that Missionaries of all denominations

sunuch, a leper, a madman, an idiot, blind, an outcast, as well as the son of an outcast, or an ascetic, cannot inherit; but those who do inherit shall give them food and clothes, with the exception of those who are outcasts.”—*Devulu*.

It may be remarked, that the terms *wicked* and *wickedness* employed in the quotations from Munoo and Apustumbu, do not necessarily refer to immoral conduct, but should rather be understood as describing the violation of the rules of caste, the neglect of the ceremonies of the Hindoo ritual, and similar sins of omission and commission. I have heard of only two attempts that have been made, since the establishment of the British power in India, to enforce the law of inheritance against outcasts, both of which failed for want of the necessary legal proof.

will probably alike perceive them; and of others there is little danger of a repetition after the first example.

(1.) The choice of Missionaries has been sometimes very injudicious. Persons have been sent to India in this capacity, little qualified by their previous habits to acquire a foreign language, and by their acquirements to command the respect or answer the objections of gainsayers; while others, both descendants of Europeans and natives of the country, have been employed by the Missionaries as preachers, whose chief recommendation appeared to be a zeal which could be excited or allayed with equal ease. It is evident that this must do great injury to the cause of Christianity, as the character of its professors, and especially of its teachers, is frequently the only criterion employed to judge of the religion itself. I am very far, however, from including within the scope of this remark, all who have been employed in preaching the gospel in this country; some of whom are possessed of attainments that do equal honour to themselves and the cause to which they have devoted them.

(2.) The numerous secular engagements and pursuits of the Missionaries, have not only taken away their attention, in a great measure, from their proper work, but have also been the sources of much envy and contention among themselves, as well as reproach and scandal among others, both Europeans and natives. Under this denomination I do not include the contributions which some of the Missionaries have made to science and literature, but only those employments and speculations in which they engage principally or solely for the sake of pecuniary profit. To these they have in most, although not in all, cases

been impelled by the circumstances under which they have been sent to this country. The conductors of Missionary Societies, from a false view of things, are desirous of sending forth as many Missionaries as their funds can possibly support, and with this view they allow only very small salaries to those whom they employ. Missionaries, however, are not angels, but men; and when they have wives and children, they think and act as husbands and fathers ought to do. They endeavour in some way, as little repugnant as possible to their proper calling, to provide for their own respectability in society, for the education of their children, and for the maintenance of their surviving widows; and it cannot appear surprising, when once they have commenced such a course, that even Missionaries sometimes do not know precisely where to stop.

(3.) The subject of translations of the Scriptures involves several considerations, which I shall endeavour to mention with as much brevity as possible.

First, the number of translations attempted at Serampore seems too great. Speaking from my recollection of those memoirs which I have seen, they amounted at one time to more than thirty. With the exception of the Chinese version, Dr. Carey has been the only responsible European employed in carrying all these through the press, and it cannot but afford matter of deep regret, that one so eminently qualified to be useful in this department, should have appeared to lessen the value of his labours, by spreading them over so wide a surface. When it is considered that the Authorized Version was brought even to its present imperfect state only by the successive and collected labours of many different translators, whose

native language was English, it might have been justly regarded as no ordinary achievement, if he, being a foreigner, had brought any one of his versions to a similar state, by the labours of a life. But by engaging in so many, he has necessarily prevented himself from giving an adequate degree of attention to any one of them.

Secondly, the mode in which the Serampore Missionaries have acquired a knowledge of most of those languages into which they have translated the Scriptures, does not warrant the conclusion that their versions can prove acceptable to native readers. With the exception of a journey which Dr. Carey made into Bhootan in the early part of his Missionary life, neither he nor his remaining colleague has visited any part of India beyond the boundaries of Bengal; and, consequently, of the numerous dialects current from one extremity of this vast peninsula to another, into which they have attempted to translate the Scriptures, the Bengallee is the only one with which they are acquainted as a spoken language. Besides the Bengallee, indeed, the Sanskrit, Hindoostanee, and Persian, may be studied in Bengal; but the first is known, at the present day, only as a written language; the second is spoken throughout Bengal in a very corrupt form; and neither the second nor third, whatever be the facilities for acquiring it, has received much of their attention. With the exception, therefore, of the Bengallee, they are acquainted with the vernacular dialects of India only as written, and not as spoken languages, which must have proved an insurmountable obstacle to the attainment of that idiomatical propriety which a version into a living

language should possess. Besides, it has, if I mistake not, been stated, that some of these dialects did not exist as written languages until the Scriptures were translated into them, and consequently, with respect to such, they must depend, for all the information they possess, upon the natives whom they have employed to assist them.

Thirdly, no attempt has been made to bring the translation of the Old Testament to the standard of Kennicott and De Rossi, or those of the New to the standard of Griesbach. That has been expressly left to future translators. The Received Text has been invariably followed.

The design of these remarks is to show, that, as a knowledge of the Scriptures is one of the most likely means for diffusing the influence of true religion, so the imperfect manner in which they have been presented to the inhabitants of India, must have tended to lessen the effect that might otherwise have been produced by them, when put into the hands of persons of understanding and reflection.

(4.) The bad choice of the matter contained in the tracts and other religious publications intended for the natives, has already been pointed out, and therefore is here only mentioned.

(5.) Such as the translations and tracts have been, their circulation among the educated classes has been injured by their very bad typographical execution. This is particularly true of the translations. Beautiful specimens of typography have issued from the Serampore press, but I believe it is almost impossible to find worse paper than that on which most of the Serampore versions have been printed.

(6.) The plans that have been adopted to attract the attention of the natives, by preaching in the streets and public places of the city, have tended rather to the disadvantage of Christianity. When a respectable native sees two or three Missionaries in the streets of Calcutta, addressing themselves to a few poor and ignorant people by whom they are surrounded, and who have been probably induced to listen only by the singularity of Europeans thus exhibiting themselves, he immediately associates the idea of this spectacle with that of a company of mendicant *Voiragees*, many of whom earn a livelihood, in a way not very dissimilar, by working on the fanaticism and liberality of the lower orders.

(7.) The mode of treating inquirers has not perhaps been the most judicious. Those are called inquirers who come to the residences of the Missionaries, in many instances, there can be no doubt, "to spy out the land," but in some, it is hoped, sincerely, and in all professedly, to be more fully informed respecting the doctrines of the gospel by private conversation, than they can be by the discussions held in public. They frequently remain in this character for weeks and months, during which time they are commonly supported by the Missionaries; and, however small the allowance they receive, some countenance is thereby given to the misrepresentations which have been made respecting the means employed to gain converts, and in this way the character of the gospel is injured. At Serampore, I believe, inquirers as well as converts are required to work for their daily bread; but at most of the stations the Missionaries have no mode of employing them, and even

at Serampore, Voiragee inquirers and converts who have been accustomed to live by begging, neither will nor can work, except by acting as itinerant preachers.

(8.) When an inquirer professes to believe in Christ, and the Missionaries are convinced of his sincerity, he is baptized, and thenceforth is denominated a convert. The treatment of such has been still more injudicious than that of inquirers. The Serampore converts were at first treated with excessive indulgence, but the necessity was afterwards felt of keeping them at a greater distance. The former mode of treatment excited their pride, and the latter, discontent: both have occasioned much misrepresentation of Christianity. Many of the converts are in the immediate employment of the Missionaries and their friends, but far too many, after their baptism, have no stated and regular occupation: Thus of the three male converts made by the Calcutta Baptist Missionaries, at least two have been employed as native preachers, in addition to two of the Serampore converts whom they employ in the same way. How much more effectually would these four individuals preach the gospel by a course of honest industry! It has been stated to me, on good authority, that the Rev. Daniel Corrie gave gratuitous support to those converts whom by his labours at Agra he had brought to embrace the gospel, but that on their monthly allowance being withdrawn, most of them relinquished the Christian profession. The native, already mentioned as having been baptized by the present Bishop of Calcutta, has also stated that he receives fifty rupees a month since his baptism; a much greater sum than a person of his rank and occupation could

ever have earned by his own labour. In proportion as this system has been followed, it has tended to repel respectable natives from Christianity, as much as to allure the worthless and the base. It does not seem too much to expect that those who profess to be in search of true religion, or to have found it in Christianity, should evince their sincerity by providing for their own support. Whatever encourages an opposite course is calculated to bring only the hypocritical and designing to a profession of the gospel, while it leaves all who are honest and independent to grace the ranks of idolatry.

(9.) The undue stress which has been laid upon individual cases of conversion, has greatly injured the effect of the labours of Missionaries in this country. This is a consequence of their peculiar theological system. They regard Christianity as intended rather for particular than for general benefit; as designed, not so much to exhibit to all men motives and incentives to virtue, as to separate, wherever it is preached, the good from the bad, the elect from the reprobate. The former, therefore, the chosen people of God in every nation, are the objects of their search; and the consequence has been, that perhaps three-fourths of the direct Missionary exertions hitherto made had been frittered away upon persons who have either disappointed all the expectations formed of them, or who have at best proved scarcely worthy the attention which they have received.

(10.) The facility with which the kind of conversion the Missionaries require may be feigned, has subjected them to numerous impositions. It is a con-

version effected, not by the ordinary influence of the truths of the gospel upon rational agents, but by the extraordinary influence of the Spirit of God upon passive subjects; and consisting, not in the gradual improvement of the moral habits of the convert, but in the sudden acquisition of peculiar frames and feelings, and especially in a persuasion, more or less firm and constant, of personal safety from the future and eternal consequences of sin through the imputed merits of Christ. It must be evident that, as these frames and feelings begin and end in the convert's own mind, they may exist either with or without real piety, and may be pretended to where there is little virtue. It is true that the Missionaries do not neglect to inculcate the duties of morality; but it is also true, that in this they do not follow, but run counter to, their own system, the direct tendency of which is to encourage, not practical, but speculative religion, not Christian humility, but Pharisaic pride, mental delusion, and fanatical imposture. This is sufficiently shown by the fact, that a man who tenaciously adheres to the current Orthodox and Evangelical phraseology, who makes loud professions and exhibits a flaming zeal, and who is regular in his attendance upon the numerous preaching and prayer-meetings, although his conduct may be very unsatisfactory, is regarded as a more useful Christian than one who makes none of this outward show of sanctity, but whose moral character is unimpeachable. By the kind of conversion, therefore, which the Missionaries aim principally to effect, joined to their eagerness to gain individual proselytes, they open a door to every native impostor who, in the character of an inquirer, may be clever enough to catch at their

terms, and, after gaining the necessary information, may judge it worth his while to adopt them.

(11.) The kind of efficacy attributed to the death of Christ appears to thinking natives unreasonable ; the limited extent of that efficacy, offensive ; and the language in which it is commonly described, even disgusting.

First, instead of representing the end of Christ's mission into the world to have been what he himself (John xviii. 37) represents it to be, that he "should bear witness unto the truth," the Missionaries uniformly speak of his death as a real and actual satisfaction made to God for the sins of men. I have had opportunities of observing the manner in which this doctrine strikes the minds of natives who probably had never before heard it stated. "If," replied a learned Brahmun to a Missionary who had been attempting to recommend this doctrine to his attention, "if the death of Christ can alone satisfy the justice of God and atone for the sins of men, then, during all the ages of the world preceding his death, the justice of God remained unsatisfied, and the sins of men unatoned and consequently unpardoned." The Missionary, who probably had at that time in his recollection an eloquent and plausible passage in the Rev. Robert Hall's *Treatise on the Essential Difference between Christian Baptism and the Baptism of John*, (pp. 40, 41,) endeavoured to obviate this objection by stating, that to the Divine Mind the future was as well known as the past, and that therefore the sins of "penitent believers," even "in the earliest ages," were pardoned on the ground of that Great Sacrifice which was, in the fulness of time, to be offered up. "That is," coolly

rejoice in the Pundit, as if acquiescing in the representation which had been given, "the death of Christ procured the pardon of sin before Christ died! The cause came after the effect! The effect existed before the cause!" Here the conversation was allowed to drop.

Secondly, the harsh representation given of the character of God as pardoning the sins of those only who believe in the atoning death of Christ, and as consigning to endless punishment, because they do not believe in him, millions who have never even heard his name, creates great and just offence. A Missionary was, on one occasion, dwelling with much earnestness on the death of Christ as the only atonement for sin, and on a personal faith in him as the only means of enjoying its benefits, when he was interrupted by one of his native hearers, who with equal earnestness inquired, "What then becomes of all our ancestors who never enjoyed the means of being acquainted with this way of salvation? Are they lost for ever?" The Missionary, rather avoiding the difficulty than removing it, replied, that whatever might become of them, the inquirer's chief concern should be about his own salvation. The veil thus attempted to be thrown over one of the most repulsive features of Calvinism was too thin to conceal its deformity, and the native at once penetrating into the spirit of the Missionary's religious system, turned away without deigning a single word in reply.

Thirdly, the unguarded manner in which scriptural language respecting the death of Christ is frequently used, tends to excite a very strong prejudice against Christianity. "The blood of Jesus Christ cleanseth

us from all sin." This is true in the sense in which the sacred writer intended it to be understood, viz. of the moral influence of his death ; but no sect of Christians professes to believe it in the strictly literal sense which the words convey. Yet I am assured, that through the constant repetition of this and similar language in the Missionary preaching, without any adequate explanation, it is frequently understood by the natives in the strictly literal sense. I have been informed, on good authority, that even a learned and intelligent native, who happened accidentally to hear a Missionary preach on the highway, left him with the conviction of its having been his design to inculcate, that the personal application of the *material* blood of Christ was necessary to salvation.

With these views which have been given of the character of God, of the design of the gospel, and of the mode of its operation, is it to be wondered that no converts have been obtained from the thinking and educated classes of the native community ? Alas ! that the fair form of Christianity should have been so much disfigured by those who sincerely desire to recommend it to the world !

(12.) The incarnation of the Deity, it has been already mentioned, is an idea extremely familiar to the native mind ; but idolaters, instead of being conciliated and won over by a doctrine so consonant with their own, are rather flattered by the close resemblance which they suppose can, in this respect, be traced between Christianity and Hindooism, and are thus confirmed in their ancient superstitions.

(13.) Connected with the doctrine of the incarnation is that of the Trinity, both of which, while they

are retained, will prove insuperable obstacles to the propagation of the gospel in this country. It is to these that Mussulmans constantly recur in their reasonings against Christianity, and it is upon these that Unitarian Hindoos, or those who have relinquished idolatry on the authority of the Veds, have hitherto grounded all their objections.

The despite in which Christianity is held by Mussulmans, on account of these doctrines, is so notorious, that it seems scarcely necessary to adduce any particular examples. I shall therefore only mention one. A Missionary, in one of his first attempts to speak in the Hindoosthanee language under one of the sheds erected for native worship, was endeavouring, in general terms, to impress on the minds of a few Mussulman hearers a conviction of the dignified character and meritorious sufferings of Christ, when he was stopped by one of them who impatiently inquired, "Is Jesus Christ God, or not?" To this the Missionary, with great deliberation and seriousness, replied, "He is God." The Mussulman, to show his contempt, immediately made a profound obeisance, and, without adding a word, left the place. The Missionary, since that time, has never returned the same answer to the same question.

The manner in which these doctrines are received by Hindoos will be best shown by the following extracts from two Missionary publications.

The Editor of the Missionary Chronicle, in giving an account of the number of native chapels erected at the expense of the Bengal Auxiliary Missionary Society, and of the labours regularly carried on in them, thus proceeds: "The congregations at Mirzapore," a quarter of Calcutta where one of the native chapels is

situated, “ frequently consist of persons who possess a scanty knowledge of the Bible, and are led away by Socinian principles. We have found more opposition from these persons than even from professed idolaters. For whilst the latter only inquire, ‘ which of the two systems is correct?’ the former declare they have forsaken idolatry, and at the same time despise the religion of Christ.”—*Bengal Auxiliary Missionary Chronical for June, 1823*, pp. 29, 30.

The Committee of the Calcutta Baptist Missionary Society, after describing the partial reformation of a young man who had at one time been a violent opposer of Missionary labours, add, “ Besides the class of hearers to which the above-mentioned young man belongs, there are others, who give us some pleasure mixed with much pain. These are persons who, having cast off the shackles of idolatry, seem to conceive that salvation consists entirely in believing that there is but one God. We cannot but rejoice when the darkness of Heathenism vanishes before the splendour of Divine Revelation, and those who have been so long sitting in the shadow of death, emerge from this dreary state, even though it be but to the *precincts* of light and life. Respecting some of these, we are led to hope that they will be drawn forward by the cords of love and mercy, till they come under the meridian rays of truth; but respecting most of them it is melancholy to observe, that having beheld only the dawn of day, they shrink back again from it, and involve themselves in shades as obscure as those from which they had imerged. These furnish a striking exemplification of what the Saviour has said of those who, by rejecting his divinity, ensure their own condemnation.

Such characters are to Missionaries in the present day precisely what the Pharisees were to our blessed Lord: they have light enough to render them troublesome and injurious; troublesome to the defenders of truth, and injurious to those who still continue in error. They annoy a Missionary wherever they meet him, by speaking in the most obscene manner on the doctrine of the Trinity. Whatever may be the topic of his discourse, they endeavour to put an end to it, by introducing this subject; and though they deny the fact, that Satan exercises an influence over the human mind, they actually prove it, by their conduct on these occasions; for with an arrogance that could spring from no other source, they ask, If Christ be the Son of God, then * * * * *? These, and many other awfully irreverent questions, which would excite unmingled pity in an enlightened mind, produce a very different effect on an idolatrous auditory; they return to the worship of their 330 million deities with fresh satisfaction, after they have heard the God of the Christians abused with all manner of vile aspersions.—How strange, that men who rest every thing on the unity of God, (in which all Christians believe equally with themselves,) should, by their absurd conduct, be the encouragers of idolatry, and thus “shut up the kingdom of heaven against men, neither going in themselves, nor suffering those that are entering to go in!” This is the effect of unsanctified knowledge. It ought, therefore, to be the concern of Christians, when interceding for the Heathens, to pray, not only that their minds may be enlightened, but more particularly that their hearts may be affected.”—*Fifth Annual Report of the Calcutta Baptist Missionary Society,*

printed by order of the general meeting held June 10, 1823, pp. 3, 4.

These extracts are important, as exhibiting probably the unconcerted agreement in the same sentiments on this subject, of two distinct bodies of Trinitarian Missionaries labouring in Calcutta; although from both publications bearing precisely the same date, it would almost appear that some particular occurrence affecting the Independent and Baptist Missionaries had called forth this complaint from them both at the same time. Be this, however, as it may, these passages suggest two or three remarks which I shall briefly note.

First, it is difficult to ascertain what the writer in the Missionary Chronicle means, when he speaks of some natives being "led away by Socinian principles," and afterwards represents these same persons as declaring that they "despise the religion of Christ." Is he ignorant that these natives never perhaps heard the name of Socinus pronounced? Is he ignorant that Socinus at least professed to be a Christian, however unwilling some may be to allow his claim to that character; professed to honour and even worship Christ; and, which is the only stain upon his character that has passed down to posterity, even gave undue countenance to the persecution of a good man, whose only crime was refusing to bestow on Christ that adoration to which Socinus and others thought him entitled; and that, consequently, those who are truly "led away by Socinian principles," instead of declaring that they "despise the religion of Christ," will rather be disposed to go to improper lengths in showing how highly they honour him, and how much they value his religion? Is he ignorant of all this? Or is there more malice than ignorance? Does he mean to say, that

these natives were, in evangelic slang, Socinians, i. e. in direct terms, Unitarian Christians; and to insinuate that all such "despise the religion of Christ"? If this be his object, let him beware how, by the magic of a name, or the trickery of an insinuation, he traduces the character of those who sincerely follow a common Master. "Let him of himself think this again, that, as he is Christ's, even so are they Christ's;" (2 Cor. x. 7;) and that they place so much the higher value upon Christianity, in proportion as they believe that they hold it in greater purity.

Secondly, there can be no doubt that the persons described in these two extracts are not Unitarian Christians, but Unitarian Hindoos, who probably know little more of Christianity than what they have received from Trinitarian Missionaries. From the second extract, accordingly we learn, what is left unexplained in the first, that it is "the doctrine of the Trinity" they despise, and not "the religion of Christ." While therefore Unitarian Christians in Calcutta must lament that, in opposing this doctrine, they should use irreverent and obscene language, they cannot forget that it is not these persons, but the Missionaries themselves, who are "the encouragers of idolatry," by teaching a doctrine so little defensible, and involving, according to their own tacit admission, *unutterable* contradictions and absurdities. And it certainly ought to stimulate the zeal of Unitarian Christians, that no such bad effect can result from their endeavours to make known the gospel in this country, unfettered as they are by a doctrine which excites so much opposition, which reason and scripture alike disown, and which, as it is admitted to be incomprehensible and absurd, must be regarded as useless, if not hurtful.

Thirdly, it is intimated, that the belief of these persons in the unity of God, "in which all Christians believe equally with themselves," has been produced by the labours of Missionaries, who have been thus the means of bringing them "to the *precincts* of light and life." However grossly the doctrine of the Divine Unity has been corrupted by Trinitarians, it is pleasing to receive from such a quarter so explicit an acknowledgment of its truth and importance, especially when it is connected with the fact, that in another Missionary publication (see Quarterly Friend of India, No. IX. published in December 1823, Preface, p. 3) the endeavours of Unitarian Christians to recommend this and other doctrines have been lately described as having a "direct tendency" "to destroy" the "very essence" of Christianity, to "reduce it to a level with Mahometanism, and cause revelation itself to sap the foundations of natural religion." Leaving the Serampore and Calcutta Baptist Missionaries to reconcile the different estimates which they have respectively formed of this doctrine, I would here only add, that the reception of it by an increasing number of respectable Hindoos, cannot, without palpable inconsistency and injustice, be regarded as an effect of the labours of either of these Missionary bodies : not of the Serampore Missionaries, for they seem to regard it with a feeling of unmingled horror as an approximation to the creed of Islam ; nor of the Calcutta Missionaries, else those whom they had thus partially rescued from "the darkness of Heathenism" would not surely turn upon their instructors, in the manner in which they are represented to do. The truth is, that, however beneficial may have been the general effect of the indirect labours of

Missionaries, the effect of their direct labours upon the middling and higher classes of the native community has been decidedly injurious to the future progress of Christianity. The source, from which the persons referred to have derived their belief in the Unity of God, is mentioned in page 23.

I have thus endeavoured to state the various causes which appear to me to have led to the failure of Missionary labours; a subject, however, upon which, it is probable, few men will think alike.

“XI.—Are there any reasons for believing that Christianity as it is held by Unitarians, would be more readily received by intelligent Hindoos, than as it is held by Trinitarians?”

(1.) The experiment has never yet been fairly and fully made, and, therefore, it should not be a matter of surprise, if no such reasons can be assigned.

(2.) Reasoning *a priori* from the simplicity and excellence of Christianity, as it is held by Unitarians, to the congeniality of truth and goodness with the human mind, when they can gain access to it, I believe that it will be more readily received by intelligent Hindoos, than as it is held by Trinitarians.

(3.) Mussulmans in India probably form one-fifth of the entire native population. They are spread over the whole country, and associate more intimately with Hindoos than the difference of religious faith would make us at first suppose. It cannot be doubted that this intercourse has contributed to some important changes on the manners and customs of the Hindoos; by leading them, for instance, to adopt, or at least to increase, the restraints which are imposed upon Hindoo females. It is, therefore, not only certain

that Mussulmans themselves, but it is probable that, through them, Hindoos also, would be more likely to embrace Unitarian than Trinitarian Christianity.

(4.) It has been already mentioned that Mohumudan literature is extensively cultivated by respectable Hindoos, and the injurious consequences supposed to result from this practice have been stated. One beneficial effect that it probably has, is to lessen their attachment to idolatry, and to excite a predisposition in favour of Unitarianism generally, and, consequently, when it shall become known to them, in favour of Christianity as it is held by Unitarians.

(5.) It is a fact that conversions to Mohummudanism from among persons belonging to the middle class of Hindoo society, are not infrequent; and, considering the low state of that religion in India at the present day, it seems difficult, with respect to those cases in which the converts have *not* previously become outcasts, to assign any other motive by which they can be influenced, than a conviction of the superior reasonableness of their new, compared with their old, religion. I need scarcely add that, in proportion to the still greater reasonableness and excellence of Christianity, these conversions justify the expectation of still greater success in propagating it, as it is held by Unitarians.

(6.) Besides Mussulmans, there are various other sects in India, that acknowledge the simple unity of God. "Many among the ten classes of Sunyasees, and all the followers of Gooroo Nanuk, of Dadoo, and of Kubeer, as well as of Suntu, &c., profess" this doctrine.—See Humble Suggestions to his Country-

men who believe in the One True God: by Prusunnia Koomar Thakoor, Calcutta, 1823.—These different sects still retain many superstitions, and are probably not more moral than Hindoos in general, but their acknowledgment of the Divine Unity would seem to pave the way for the labours of Unitarian Missionaries, and to render their success more probable and easy.

(7.) Those whom I have already mentioned under the name of Unitarian Hindoos form the most intelligent and enlightened portion of the native population of Calcutta. They have derived their present views of religion from those portions of the Ved which have been translated and published by Rammohun Roy, and from the numerous pieces which he has written in his own defence against his native opponents; and as the decided bias which, in his controversy with Dr. Marshman, he has shown in favour of Unitarian Christianity, and the encouragement he has given to its propagation, are known to most of them, and have not lessened the influence which he possessed, or the respect which they entertained for him, it is fair to suppose that, in as far as they have attended to Christianity, they agree with him in his sentiments respecting it. In proportion to my acquaintance with them, this view of their favourable disposition towards Unitarian Christianity has been confirmed, and I am therefore of opinion that it is in Calcutta, and among the persons belonging to this increasing class of the native community, that Unitarian Missionaries will labour with the greatest prospect of success. I would not however be understood as intimating that it will

be found an easy matter to make them Unitarian Christians. Although Unitarians, they will not receive, and they should not be expected to receive, with implicit faith, whatever is taught even by Unitarian Missionaries; and, therefore, it is probable, that it will be only by a slow and gradual progress that the force of the evidence in favour of Christianity, and a conviction of its divine origin and authority, will gain ground amongst them. From my own limited experience, I should judge that when Unitarian Missionaries come into closer and more frequent contact with them than they have hitherto done, their chief objections will be directed against the miracles of the Gospel, and particularly against the resurrection of Jesus. Even, however, if these difficulties did not exist or were completely removed, the great disrepute in which, from the cause formerly mentioned, the name of *Christian* is held when applied to a native, will probably long operate to prevent any respectable and independent Hindoo from publicly and voluntarily assuming it. This will appear the more extraordinary when it is considered that the government, and power, and influence of the whole country, are in the hands of a *Christian* people. But the fact is unquestionable; and the Unitarian Missionary, therefore, must rest contented, perhaps for a considerable number of years, with exhibiting the facts and evidences of the gospel, explaining its truths, and enforcing its spirit and precepts, without having to boast of any whom *he* can call converts.

“XII. *Can any aid be given by Unitarians to the cause of Christianity in India, with a reasonable prospect of success? If any can be given,—of what kind,—in what way,—by what means?*”

Under the preceding query I have stated the particular grounds upon which a certain degree of success may be reasonably anticipated. The obstacles, political and social, religious and moral, are indeed so formidable and numerous, that great success cannot be expected till after the lapse of many years; but the present state of things is on the whole so encouraging, especially in Calcutta, and the general effect produced by the imperfect and mistaken endeavours already made, has been so beneficial, that much greater good would undoubtedly result from a course of well-directed efforts to make known the purer and more rational system of Unitarian Christianity.

That the aid which Unitarians in Europe and America may give, would essentially promote this result, and is indeed necessary towards attaining it, there can be no doubt. Something undoubtedly has been done, and much more, I hope, will be done, both by Europeans and natives in this country; but the number of persons belonging to both these classes, who interest themselves in the spread of Unitarianism, are at present so few, and European society in particular will continue, probably for many years, to be so limited and fluctuating, that great dependence cannot be placed upon the original resources of India. If, therefore, Unitarian Christianity is to prevail in this country, the efforts necessary for this purpose must, for a considerable period at least, owe their chief energy to the aids derived from the professors of that faith in the other quarters of the globe.

With regard to the kind, the way, and the means, these may be briefly summed up in two words—*men* and *money*.

American Missionaries have been allowed by the local governments to labour at Bombay, in Ceylon, and at Chittagong; and it seems probable, especially considering the liberal policy that has been pursued towards Missionaries since the last renewal of the Company's Charter, that no objection would be made to others to settle in Calcutta, or, if deemed advisable, in any other part of Bengal or India. If any difficulty arise, Unitarians in the United States might transmit to the London Unitarian Fund Society, of which the Rev. W. J. Fox is Secretary, the funds which they would wish to appropriate to the support of Missionaries; and as I doubt not that the plans formed or contemplated by that body for the promotion of Foreign Missions will meet with your approbation, your funds would thus be employed in giving efficiency to the labours of Missionaries who are British subjects, whose residence in India, under certain engagements, is sanctioned by the express provisions of the legislature.

If it should be determined neither to send Missionaries from the United States, nor, through the medium of the London Unitarian Fund Society, to patronize those sent from England, the only remaining course which I can suggest, is to transmit to the Calcutta Unitarian Committee, the pecuniary aids which you may be disposed to afford to the cause of Unitarian Christianity in India. To this Committee I have acted as Secretary ever since its formation, and, exclusive of myself, it consists of several gentlemen, both Europeans and natives, of respectability, judgment, and experience, who will, I am authorized to state, with much pleasure, charge themselves with the

faithful application to the purposes which may be specified, of those sums which you may entrust to their management.

Until the number of Unitarian Missionary labourers is increased, the following are the objects for which, chiefly, funds are required:—First, for the erection of a Unitarian Chapel in this city, and for the support of Unitarian worship and preaching in the English language. Towards the former of these, nearly twelve thousand rupees have been already subscribed by the friends of Unitarianism in this country; but it is not expected that either of them can be accomplished without foreign aid. The estimated expense of the Chapel alone is thirty thousand rupees; but on account of the increased and increasing value of landed property, it is not improbable that forty thousand may be ultimately required. Secondly, the Anglo-Hindoo School, already mentioned as being principally supported by Rammohun Roy, and in which sixty Hindoo children are daily instructed in the English language, and in the rudiments of general knowledge, might be placed on a more permanent basis, and rendered a more useful institution, by the purchase of an eligible spot of ground and the erection of a commodious school-room, by the employment of more able teachers, and by increasing the number of the pupils. All this cannot be accomplished without more ample resources than are at present possessed. Thirdly, funds are required to defray the expense attending the preparation and printing of such works in English, in Sanskrit and Bengalee, and in Persian and Hindoostanee, as the particular circumstances of the European, the Hindoo, and the Mussulman

communities may seem to require. Your assistance towards any or all of these objects will be thankfully received.

I may add, that all standard works on theology, of past as well as of present times, in ancient as well as in modern languages; the most judicious and liberal periodical publications of the day; every improvement in the principles of natural science, in the modes of education, or in the plans of benevolent societies—all will be acceptable and useful to Missionaries. Their labours are of so general a nature, and they travel in a way so little frequented, that no subject will be entirely barren of information to aid and guide them.

“XIII. *Would it be of any use to send Unitarian Missionaries with a view to their preaching for the purpose of converting adult natives?*”

Judging as impartially as my character and situation will permit me to do, I do not hesitate, in reply to this query, to express my full conviction that Unitarian Missionaries, if properly qualified and adequately supported, may be of essential service in diffusing the knowledge and influence of true religion in this country. Preaching is not the only way in which such Missionaries may usefully employ themselves; but those who do devote themselves to this important department of labour, will find ample scope for all their energies. They may promote a free, social intercourse with educated natives, by giving and receiving visits, which they will know how to turn to some useful account; not by dwelling, with irritating and repulsive frequency, upon religious topics, in the gloomy and dogmatical spirit of fanaticism, but by constantly

exhibiting, in word and deed, the benign and liberal spirit of the gospel. They may preach in English, not only to Europeans, but also to those natives who have acquired a knowledge of that language, and who, idolaters as well as Unitarian Hindoos, will be much more disposed to attend, because they can much more easily understand, a Unitarian than a Trinitarian service. They may hold public meetings in the native part of the city, in places respectably furnished, for the purpose of temperate and friendly discussion in the native language on every subject of morals and religion. And they may promote the establishment by Unitarian Hindoos of similar places for similar purposes, than which nothing will more conduce to the downfall of idolatry, and which will at the same time afford a theatre for dispassionately advancing the claims of Christianity in the presence of those who are most likely to embrace it. In short, various plans might be suggested, in the execution of which Unitarian Missionaries may very materially aid in preparing the way for the general reception of the gospel.

In these labours it will behove them to guard against that false pride which would lead them to boast of particular instances of conversion, and against that self-deception which would make them estimate the effect of their exertions in proportion to the number of those who are willing to call themselves Unitarian Christians. These may be few, or there may be none at all; and yet the success of true religion may be certain and glorious. It is not individuals taken separately, but collectively, that they should seek to enlighten. The former mode will create and encourage imposture, render a most invidious *surveillance*

necessary, and produce frequent disappointments and constant irritation. The latter consists in exhibiting truth, and in leaving it, if slowly, yet steadily, to work its own way; and although there is in this less display, there is equal, if not greater, certainty of ultimate success, and far more satisfaction both to the teachers and the taught. It is the progress of society that Missionaries ought principally to regard, and aim to influence; and success in this endeavour is the highest present reward which they should desire. They should seek to increase the quantity of correct information on every subject; to raise the standard of public morals; to correct the excesses, and to refine and elevate the tone, of public feeling on religion; and to pour, in well-chosen portions, amongst the various classes and descriptions of men, the light of truth, the rays of which are too powerful to be long resisted, and too penetrating to be long concealed, even if their immediate effects should not at first be felt or perceived. As sure as light and darkness cannot long subsist together, so sure will be the progress of Christianity in India, if this plan be judiciously and perseveringly executed.

“XIV. *Would it be useful to establish Unitarian Missionary schools for the instruction of the children of natives in the rudiments of a European education, in the English language, in Christian morality, mingling with it very little instruction relative to the doctrines of Christianity; leaving them chiefly or wholly out of view, to be learnt afterwards from our books and our example?*”

The kind of schools here described is precisely such as the present circumstances of the country appear to

require. It will not, however, be supposed, that the English can ever supersede the Bengallee, or any other native language, properly so called. The utmost that can be expected is, that it should be adopted as the *lingua Franca* of India, instead of the Persian; and, in as far as the higher classes of natives are concerned, they will in general provide for the English education of their sons, independently of any Missionary schools, either by sending them to public seminaries of established reputation, or by employing private tutors. By the schools which you describe, therefore, it should not be proposed to banish the use of the vernacular language from among the lower classes, which it would be vain to attempt, because impossible to accomplish; nor to give gratuitous instruction in English exclusively to the children of the higher classes, since most of them are on their own account willing to bear any expense necessary for that purpose; nor to communicate to any description of persons a superficial acquaintance with the English tongue, which would be employed only for the purposes of private gain, without promoting the ends of religion. The general object should be, from amongst all classes and castes, to prepare and send forth into society, men of cultivated and independent minds; who, by their example, may infuse a spirit of inquiry and a love of knowledge into all around them; by their writings may communicate the information which they themselves have acquired; and, by thus working on the great mass of the community, may pave the way, perhaps unintentionally, but in the most effectual manner, for the complete triumphs of true religion. A particular object that should never be lost sight of is, by these schools to form a body of able

translators, who may transfuse into the languages of the country, in genuine native idiom, the treasures of the English tongue in religion and morals, philosophy, science, and literature; and, as far as I can judge, success in this will augur better for the increase and diffusion of salutary and useful knowledge, than any thing else that has been hitherto attempted. It is to men thus qualified, whether in such schools or by other means, that we must ultimately look for all that will prove most effectual to enlighten the Hindoos.

If such are the proper objects of these Missionary schools, then it follows that a few, or even only one, well disciplined and well taught, will produce more important effects than a greater number placed under less judicious regulations, or superintended by less able masters. Great discrimination should be exercised in receiving only those applicants whose age, dispositions, and talents, entitle them to be preferred, without regard to the caste to which they may belong, the wealth of their parents, or the recommendation of their friends; since the admission of one who, from any circumstance, is not likely to improve the advantages which such a school affords, is the virtual exclusion of another who would more fully answer the ends of its institution. Such rules should be adopted and strictly enforced, as shall, after admission, secure the constant attendance of the pupils during the whole course of study that may be prescribed. Here much difficulty will be experienced, and many prejudices encountered, through the frequent and successive recurrence of Christian, Mohummudan, and Hindoo holydays; but a little prudent management will, in most cases, ensure a regular and steady attendance. The course of study should

be placed on a liberal and comprehensive basis; and the teachers employed should be fully qualified and adequately paid for communicating the necessary instructions. Nor to effect all this, is it necessary to spend lakhs of rupees in erecting splendid colleges. Let able teachers be provided and paid, and the value or effect of their instructions will not be lessened because they have been delivered within the walls of a plain and inexpensive building.

To each of these Anglo-Hindoo schools, as they may be called, might be attached native schools for boys, and native schools for girls, in which only the Bengallee language should be used; and it would be a most improving exercise for the better instructed boys of the former, to be occasionally employed to translate from the English, the best school-books for the pupils of the two latter, and to aid, by various ways, in advancing their studies. To superintend and instruct one such Anglo-Hindoo school, with the native schools for boys and girls connected with it, a Missionary and his wife, in addition to country-born Portuguese, or native assistants, would be necessary; nor ought they to be required or expected to do any thing else besides.

I fully concur in the view which you express, respecting the kind and degree of religious instruction that should be communicated in these schools. There should neither be a timid avoidance of every thing Christian, nor a rash inculcation of all, and even more than all, that is peculiar to Christianity. On the contrary, there should be a faithful exhibition of those great principles of religion and morality, which the reason and conscience of man, even when most corrupt and darkened, will seldom refuse to acknowledge; ac-

accompanied with those confirmations which every professed Revelation more or less strongly supplies. The prejudices of the natives do not run so violently in this channel as has been supposed; for they will sometimes be found more willing to receive, than we are to give, instructions in the universally-acknowledged, the simple, and rational truths of religion.

“XV. *Are there many intelligent natives who are willing to learn the languages of Europe, to cultivate its literature, to make themselves acquainted with our religion as it is found in our books, and to examine the evidences of its truth and divine origin?*”

Almost all intelligent natives are desirous of learning the *English* language; not, however, in order to cultivate European literature, to make themselves acquainted with the Christian religion, or to examine the evidences of its truth and divine origin—subjects exceedingly remote, in general, from all their conceptions and inquiries—but, with one or two exceptions, solely for the purposes of business and social intercourse. Hence it arises, that the majority of those natives who know the English language, know it not as a written, but only as a spoken, language; and that, besides the English, they have paid no attention to any other of the languages of Europe.

“XVI. *Are there many respectable natives who are willing to have their children educated in the English language, and in English learning and arts?*”

The natives are so generally desirous of having their children instructed in English, that a knowledge of that language will probably soon become, if it may not be considered to have already become, an indispensable requisite in the education of respectable Hindoo

youths. English learning, in the wide sense, is little cultivated, and the English improvements in the useful arts are adopted only to a very limited extent.

“XVII. *What benefits have arisen, or are likely to arise, from the translation of the Scriptures into the languages of the East? Are they read by any who are not already Christians? And are they likely to be read generally even by those who are? This question is suggested by the representations which have been made, that converts to Christianity are mostly, if not altogether, of the lowest and most ignorant classes of society. Is this representation true?*”

The benefits that have arisen from the translations of the Scriptures cannot, I fear, be considered very great: the benefits that will arise are, I hope, much greater. A beginning has been made in an important, an arduous, and an extensive department of labour, and although it is but a beginning, yet it will, I doubt not, greatly lessen the difficulties of future translators, to whom, chiefly, the Christian world must look to render the Sacred Scriptures fully accessible to the natives of India.

Of the unconverted natives, very few, I am of opinion, read the Scriptures; and those who do, will, for the most part, be found to be Unitarian Hindoos. I speak here only of Bengal, and with a reference, chiefly, to Calcutta, where the Scriptures have been more circulated than in any other part of India; but the remark applies with still greater force to those countries and provinces for which the Missionaries have attempted to make translations, without having had it in their power to send agents to circulate them.

As far as my knowledge and information extend,

all the male converts can read, which, however, is no extraordinary attainment. None of the female converts, at the period of their conversion, could read; but this was no reproach to them, for even the wealthiest and the noblest females have hitherto been equally ignorant. Means have been lately employed to instruct in reading those female converts resident at Serampore. See *Monthly Friend of India*, for February, 1823, p. 60.

The Psalms and Gospels were chiefly read by those converts whom I have had opportunities of observing; the Prophets and Epistles were little read, and still less understood. It is not always, however, that that volume of the Bengallee Scriptures which contains the Psalms can be procured. Most of the converts of whom I inquired did not possess a copy, and I have in vain sought to procure one for myself up to the present time.

The converts receive the meaning of the Scriptures implicitly from their teachers. The chief exception to this, that I am acquainted with, occurred at Jessore, where, I was informed, some of them wished to reject the Old Testament from the Canon, on the ground that the Mosaic law was abrogated. I never fully learned the origin or termination of this schism.

With respect to the rank and character of the converts, I beg to refer you to the information contained under the third, fourth, and fifth Queries.

“XVIII. *Will any important impression favourable to Christianity ever be made, except by the conversion and through the influence of persons of education and of the higher classes of society, who can read our sacred books in the original, or at least in the English version?*”

From the sentiments which I have already advanced, you will have perceived that, in the present state of society, I do not entertain very sanguine expectations of gaining individual converts of education, or belonging to the higher classes of society. Besides the odium attached to the Christian name on account of the character of the native converts, a Hindoo, whatever be his rank or learning, the moment he becomes a professed Christian, loses his caste, and with it all the respectability and influence which he formerly possessed. Hence the value of every native convert is reduced to the value of the individual himself, since, *ipso facto*, he becomes an alien from all those to whom his example and his reasonings would have been most useful. No Missionary, therefore, I conceive, should make particular instances of conversion the direct and specific objects of his endeavours, far less the criteria or trophies of his success. They may do very well to blazon the columns of a Magazine, or to give eclat to the movements of Church dignitaries; but by means of them literally nothing is gained towards making the Hindoo people Christians. In order to effect this, instead of seeking to gain a few converts who, whatever may have been their rank or character, become almost useless to us, and are despised by their countrymen as soon as they pass into our hands, or assume a common denomination with ourselves, we must, to adopt the similitude of our Saviour, by the diffusion of sound knowledge and the excitement of a spirit of enlightened inquiry, put the *mass* into a state of fermentation, and join labour with patience until the whole be leavened. If, in the use of every prudent and judicious means for this purpose, we trust for success to the pro-

gress of society and to the power of truth, our expectations will not be disappointed. At an earlier period and in greater numbers than we may have anticipated, honest, respectable, and enlightened men, in despite of all opposition, and in obedience to the voice of conscience, will assume, of their own accord, the Christian name, and, by their virtues, prove its brightest ornaments.

To expect such converts at the present time would appear to be wholly unreasonable. Hindoos, like all other men, are disposed to make sacrifices for the sake of truth in proportion to the degree of evidence by which it appeals to their understanding and convinces their judgment. But an attempt has scarcely been made to exhibit the peculiar evidences of Christianity; and its doctrines have been hitherto presented to them in a manner so imperfect, in shades so dark, or in colouring so false, that only a very peculiar concurrence of predisposing circumstances could have led a sincere inquirer to embrace it. When, however, the spread of a liberal system of education, and the increase of rational preaching and writing on the subject of Christianity, shall have made them better acquainted with its true character and design, we may then, I think, expect an ample accession to the Christian church of such Hindoo converts as I have just described.

The influence of converts making a profession of Christianity in these circumstances, must be great. I do not now refer to those numerous retainers and dependents over whom wealthy natives possess an uncontrolled authority, which, if exercised in favour of Christianity, might make many of them nominal professors, at least, of our religion. Such persons would

bring no honour to the cause they embrace, and, even if they did, no such means should be employed to gain them. The legitimate influence of native converts such as I have referred to, must be the influence of their characters, and the influence of their writings. Their rank and station, their talents and learning, will command attention to the religion of their choice; and their writings will explain, with genuine native illustrations, its evidences and excellencies. Missionaries are useful and even necessary, but they are so principally to awaken the dormant reason and conscience of intelligent natives, and they may be considered successful in proportion as they have been able, by education or by preaching, to call forth the energies of such men, who, if Christianity is to be spread throughout India, must ultimately be the chief instruments in its propagation. I would, however, repeat, that we must wait for a greater extension of general information, and a more improved state of society, before many, perhaps I should say any, such converts can be justly expected. The very gradual and almost silent progress of Unitarianism for many years in the New-England States of America, followed by the unexpected public profession of its doctrines, within a late period, by numerous individuals and congregations, affords an illustration of the mode in which it appears probable that Christianity will work its way in this country, and obtain at last "a local habitation and a name" amongst its inhabitants. Hindoos are not, upon the whole, more opposed to Unitarian Christianity than were the original settlers in Massachusetts.

"XIX.—*Are the translations which have been made, faithful;—free from sectarian influence, as to the expression of Christian doctrine?*"

A translation of the Scriptures into any language may be considered faithful in respect of its adherence to the idioms of that language, or its adherence to the text of the original.

(1.) On the subject of native idioms, I would not for a moment presume to set my opinion in opposition to that of any of those worthy and able men who have engaged in translating the Scriptures into the languages of this country, and least of all in opposition to that of the venerable Christian and extensive scholar who has for so many years presided over the department of translations at Serampore. Instead of this, I will endeavour, as intelligibly as I can, to describe two mistakes, one in each of the two current Bengallee Versions of the New Testament, which were first pointed out to me by a native gentleman with whom I was reading the Scriptures in that language. That native gentleman was Rammohun Roy's eldest son, Radha Prasad Roy, who, besides speaking the Bengallee as his native tongue, has made a respectable proficiency in Sanskrit, as well as in Persian and Arabic.

Dr. Carey, the author of one of the versions referred to, translates John iii. 15 and 16, in the following manner :—" That those who believe in him should not *utterly* perish, but that every one should have eternal life. God so loved the world that he gave his only-begotten Son, that whosoever believeth in him should not *utterly* perish, but have eternal life." The mistake to which I would request your attention as materially affecting the meaning of the whole passage is that denoted by the word printed in Italics, and consisting in the insertion of the word so printed, not only with-

out any corresponding term being found in the Greek, which I do not now insist on, but in such a connexion as to convey to a native a sense altogether repugnant to the doctrine and spirit of the gospel. "If, then," inquired my native friend, "I do *not* believe in Christ does this involve my *utter destruction*; not only my own destruction, but that of all connected with me? Is the belief of the gospel the only means of escaping from *utter destruction*, the destruction of myself, my wife, my children, my dependents, my servants, my ALL?" Whatever be the sense of the passage, this is not and cannot be its sense, however comformable such a sense may be to Oriental ideas and Oriental usage. Esther ix. 25; Daniel vi. 24. Whether the passage refer to the temporal calamities of the unbelieving Jews, or to the future punishment of the wicked in general; whether it refer to that punishment as consisting in absolute annihilation, or in positive misery, as eternal in its duration or corrective in its design, still it is the punishment only of personal unbelief and transgression. "The wickedness of the wicked shall be upon him," and not upon another. This is the dictate of reason and the language of scripture; and it requires no elaborate argument to vindicate the benevolent Jesus and his amiable disciple from the imputation of a contrary doctrine, since it is only an unauthorized addition to their words which can afford the slightest ground for a charge so abhorrent to all the one ever taught and the other ever wrote. Yet this is a doctrine which, without knowing it, I have perhaps thousands of times delivered in native assemblies, when I supposed that I was preaching the glad-tidings of salvation; and this is a doctrine which the Missionaries

who use this version continue to preach under the same delusion ; for there is perhaps no single passage more frequently quoted than is this in their public ministrations to the natives.

Again, Mr. Ellerton, the author of the other Bengallee version, thus translates the 25th verse of the same chapter : " Then there arose a question between some of John's disciples and the Jews *about the purifying act.*" The meaning, I suppose, is about baptism, and, as would appear probable from the context, about the baptism of John. But my native friend informed me, that the form of expression here employed is in modest language invariably appropriated to that kind of purification or cleansing which a Hindoo performs after having obeyed the calls of nature. This is a less serious and is even a ludicrous blunder ; but both sufficiently illustrate the importance and necessity of endeavouring, in the way I have already described, or in some other more effectual manner, to prepare native translators, whose acquaintance with the original languages of Scripture, or at least with the English, as well as with the vernacular tongue, can alone be a sufficient guard against such mistakes.

After these examples it is unnecessary to adduce others of a similar kind ; although when it is considered that both of them occur within the compass of the same chapter, it cannot seem improbable that such might easily be found.

(2.) With respect to adherence to the text of the original, I have already had occasion to state, that the Received Text has been invariably followed. To prove this, I shall now endeavour, in the three following Tables, to give you the result of a comparison be-

tween the versions in my possession, and the text of Griesbach's Second Edition, printed at Halle, in Saxony, 1786. After exhibiting Griesbach's various reading, or intimating his rejection of the received reading, I shall then quote Dr. Carey's version of the New Testament into Bengallee, Serampore, 1813; next, Mr. Ellerton's version of the New Testament into Bengallee, Calcutta, 1819; and, lastly, Mr. Martyn's version of the New Testament into Hindoostanee, Calcutta, 1817: literally translating into English their respective readings and renderings, except in the third Table, where the original of Griesbach's text is given. The first of these versions is commonly used by the Baptist Missionaries in Bengal, and is the basis of most of Dr. Carey's other translations; the second is commonly used by Pædobaptist Missionaries, whether Churchmen or Dissenters; and the third may be considered as the only current version in a language more generally understood throughout India than any other of the vernacular dialects, the Serampore version into Hindoostanee, printed only in the Nagree character, having, it is believed, already become nearly obsolete. I would have also quoted Dr. Carey's Sunskrit version, but I have never had an opportunity of obtaining a copy of it. There can be no doubt, however, that it is, as to the sense, the same as the Bengallee version; and that Mr. Martyn's Persian is, in all important respects, the same as his Hindoostanee version.

TABLE I.

Exhibiting the principal of Griesbach's various readings in the Gospel of Matthew,
with Dr. Carey's, Mr. Ellerton's, and Mr. Martyn's renderings.

<i>Griesbach's Text.</i>	<i>Dr. Carey's Version.</i>	<i>Mr. Ellerton's Version.</i>	<i>Mr. Martyn's Version.</i>
ii. 11. saw.	saw.	saw.	found.
v. 27. want- ing.	to the people of former times.	to the former peo- ple.	to the ancients.
47. the gen- tiles.	the publicans.	the publicans.	the publicans.
vi. 1. righte- ousness.	alms.	almsgiving.	alms.
13. want- ing.	for the kingdom, and power, and glory is thine, al- ways and at every instant. Amen.	for the kingdom, and power, and glo- ry is thine, always and at every in- stant. Amen.	for the kingdom, and power, and glo- ry is thine for ever. Amen.
18. want- ing.	making manifest.	in a public manner.	publicly.
viii. 20. want- ing.	Jesus.	Jesus.	Jesus.
22. into the swine—all the herd.	into the herd of swine—all the herd of swine.	into the herd of swine—the whole herd of swine.	into the herd of swine—the whole herd of swine.
ix. 13. want- ing.	to undergo a change of mind.	for the purpose of causing the mind to turn.	to repentance.
x. 8. raise the dead, cleanse the lepers.	cleanse the lepers, raise the dead.	cleanse the lepers, raise the dead.	cleanse the lepers, raise the dead.
xv. 8. this peo- ple honoureth me with the lips, but.	these people come near to me with their mouth and honour me with their lips, but.	this people is com- ing near to me with their mouth, and is honouring me with the lips, but,	this people inquire for me with their tongue, and honour me with the lips, but.

<i>Griesbach's Text.</i>	<i>Dr. Carey's Version.</i>	<i>Mr. Ellerton's Version.</i>	<i>Mr. Martyn's Version.</i>
xix. 17. Why askest thou me con- cerning good? One only is good.	why callest thou me holy? Except the One God, no one is holy.	why callest thou me holy? No one is holy, except one, that is, God.	why callest thou me good? No one is good, except one, who is God.
xx. 22. <i>wanting.</i>	and shall ye be able to be immersed with the immersion with which I am im- mersed?	and can ye be bap- tized with the bap- tism with which I am being baptized?	and can you submit to the washing to which I submit?
xxiii. 8. <i>wanting.</i>	Christ is he.	Christ is he.	who is the Messiah.
xxiii. 26. <i>injustice.</i>	self-gratification.	excess.	intemperance.
xxv. 12. <i>wanting.</i>	in which the son of man cometh.	in which the son of man cometh.	in which the son of man cometh.
xxvii. 35. <i>wanting.</i>	for the purpose of fulfilling the word of this prophet; they having cast lots divided his gar- ments.	that those words might be fulfilled which were spoken by the prophet; my garments they di- vided amongst them- selves, and for my vesture they cast lots.	that what the pro- phet spoke may be fulfilled; they di- vided my clothes among themselves, and cast lots for my garments.

TABLE II.

Exhibiting Griesbach's various readings of texts important in controversy,
with Dr. Carey's, Mr. Ellerton's, and Mr. Martyn's renderings.

<i>Griesbach's Text.</i>	<i>Dr. Carey's Version.</i>	<i>Mr. Ellerton's Version.</i>	<i>Mr. Martyn's Version.</i>
Acts xx. 28. the church of the Lord which he purchased with his own blood.	the church which God has purchased with his own blood.	God's own blood- purchased church.	the church of God which he purchased with his own very blood.
Eph. iii. 9. <i>wanting.</i>	thro' Jesus Christ.	thro' Jesus Christ.	through Jesus the Messiah.
Philip. iv. 13. <i>wanting.</i>	Christ.	Jesus Christ.	the Messiah.

<i>Griesbach's Text.</i>	<i>Dr. Carey's Version.</i>	<i>Mr. Ellerton's Version.</i>	<i>Mr. Martyn's Version.</i>
Coloss. i. 2. want- ing.	and the Lord Jesus Christ.	and the Lord Jesus Christ.	and the Lord Jesus the Messiah.
14. want- ing.	through his blood.	through his blood.	on account of his blood.
1 Tim. iii. 16. He who was.	God who was.	God was.	God was.
1 John v. 7. 8. want- ing.	in heaven, the Fa- ther, and the Word, and the Holy Spirit; and these three are one. And there are also three things that give witness on earth.	in heaven, the Fa- ther, and the Word, and the Holy Spi- rit; and these three are one. Moreover, three give witness on earth.	in heaven, the Fa- ther, and the Word, and the Holy Spi- rit; and these three are one. And there are three on earth that give witness.
Jude 25. To the only God, our Sa- viour, through Jesus Christ our Lord, be.	To the only wise God our Saviour, be.	To the only wise God, our Saviour, be.	To the only wise God and our Sa- viour, be.
Apocal. i. 8. I am the A and the O, saith the Lord God, who.	The Lord saith, I am A (Ku) and O (Kahu), the first and the last, who.	The Lord saith this, I am Alpha and Omega, the first and the last, who.	It is the Lord who declares, I am Al- pha and Omega, the beginning and the ending.
11. wanting.	I am A (Ku) and O (Kahu), the first and the last.	I am Alpha and Omega, the first and the last.	I am Alpha and Omega, the first and the last.

TABLE III.

Exhibiting texts which are important in controversy, but which have no various reading in Griesbach, with Dr. Carey's, Mr. Ellerton's, and Mr. Martyn's renderings.

<i>Griesbach's Text.</i>	<i>Dr. Carey's Version.</i>	<i>Mr. Ellerton's Version.</i>	<i>Mr. Martyn's Version.</i>
Matt. xxviii. 19. $\beta\alpha\pi\tau\iota\acute{\zeta}\mu\epsilon\tau\epsilon\varsigma$.	immersing.	baptizing. (Greek word in Bengallee characters.)	washing (frequently used in the sense of dyeing).

Griesbach's Text.	Dr. Carey's Version.	Mr. Ellerton's Version.	Mr. Martyn's Version.
Matt. xxviii. 19. του ἁγίου πνεύματος.	<i>holy spirit.</i> (The Bengallee is a compound term, the separate parts of which signify respectively, <i>Holy</i> — <i>Spirit</i> ; but as a compound it has a strictly personal signification, and is commonly applied to any one of exemplary piety and goodness.)	<i>holy spirit</i> (the same compound term that Dr. Carey employs.	<i>holy spirit.</i> (The phrase commonly used by Mussulmans to describe the angel Gabriel).
20. του κόσμου.	<i>world.</i>	<i>world.</i>	<i>world.</i>
John i. 3. πάντα δι' αὐτοῦ ἐγένετο.	<i>all things were formed by him.</i> (The Bengallee or rather Sanskrit preposition here translated by, is invariably used to denote the primary cause of an effect.)	<i>all things were created from it.</i> (Here it is put by mistake for him; for in verse 16, Mr. E. reads from him. The mistake is easily accounted for in Bengallee, or perhaps it is a typographical error.	<i>all things were produced from him (or by him).</i>
Rom. ix. 5. καὶ ἐξ αὐτοῦ ὁ Χριστὸς τοῦ κατὰ σὰρκα ὁ ἐν παντί Θεὸς εὐλογητὸς εἰς τοὺς αἰῶνας, ἀμήν.	<i>and from whom, with respect to the body, was the Christ, who is the chief of all, the true-wise-blessed God. Amen.</i>	<i>and from them, with respect to the body, was Christ, who is the universal chief, the eternally blessed God. Amen.</i>	<i>and with respect to the body, the Messiah also sprung from them. He alone is the Supreme God, who is praised for ever. Amen.</i> (The ambiguity of the original is here well preserved.)
Philipp. ii. 6. τὸ εἶναι ἴσα Θεῷ.	<i>the being God's equal.</i>	<i>the being God's equal</i> (equal—a different term from that which Dr. C. employs, but having the same force).	<i>the being God's equal.</i>
Eph. v. 5. ἐν τῇ βασιλείᾳ τοῦ Χριστοῦ καὶ Θεοῦ.	<i>in the kingdom of Christ and of God.</i>	<i>in Christ and God's kingdom.</i>	<i>in the Messiah and God's kingdom.</i>

<i>Griesbach's Text.</i>	<i>Dr. Carey's Version.</i>	<i>Mr. Ellerton's Version.</i>	<i>Mr. Martyn's Version.</i>
Coloss. ii. 9. ὅτι ἐν αὐτῷ κατοικεῖ πᾶν τὸ πλῆρωμα τῆς θεότητος σωματικῶς.	<i>for the full Deity dwells entirely in Christ.</i>	<i>for the entire fullness of Deity, being possessed of a form, is dwelling in him.</i>	<i>for the whole perfection of Deity continues to be embodied in him.</i>
Titus ii. 13. τοῦ μεγάλου Θεοῦ καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ.	<i>the great God, to wit, our Saviour Jesus Christ.</i>	<i>the great God and Jesus Christ our Saviour.</i>	<i>the great God and our Saviour Jesus the Messiah.</i>
Heb. i. 2. δι' οὗ καὶ τοὺς αἰῶνας ἐκτίσεν.	<i>through whom also he created all worlds</i>	<i>and through whom he created the world &c.</i>	<i>and by whom he made both worlds (i. e. the world above and the world below; or the heavens and the earth).</i>
2 Peter i. 1. τοῦ Θεοῦ ἡμῶν καὶ σωτῆρος Ἰησοῦ Χριστοῦ.	<i>God and our Saviour Jesus Christ.</i>	<i>our God and Saviour Jesus Christ.</i>	<i>God and our Saviour Jesus the Messiah.</i>
1 John iii. 16. ἐν τούτῳ ἀγαπήκαμεν τὴν ἀγάπην, ὅτι ἐκείνος ὑπὲρ ἡμῶν τὴν ψυχὴν αὐτοῦ ἔθηκε.	<i>We see the love of Christ in his giving his life for us.</i>	<i>By this we know his love that he gave up his own life for us.</i>	<i>We by this know love, that he for us offered up his own life.</i>
v. 20. καὶ ἐσμεν ἐν τῷ ἀληθινῷ, ἐν τῷ υἱῷ αὐτοῦ Ἰησοῦ Χριστῷ.	<i>we also are in him who is true, to wit, in his son Jesus Christ.</i>	<i>moreover, we are in him who is true and in his son, Jesus Christ.</i>	<i>we, then, remain in him who is true, to wit, in Jesus the Messiah who is his son.</i>

The first of these tables is intended to show that the Received Text has been generally followed in translating those passages of the gospel of Matthew which could have called forth no theological prejudice; and if this has been done in the gospel of Matthew, it is unnecessary to prove to you, at greater length, that the same rule has been adopted in translating the other books of the New Testament. The Second Table shows that the Received Text has been followed in retaining those readings of texts important in controversy, which even the most orthodox divines, guided by the universally acknowledged principles of Bib-

lical criticism, have agreed to reject. And the Third Table shows the greater or less scope which has been given to sectarian feelings in the translation of texts about the reading of which opinion is uniform, but on the interpretation of which various sects pronounce differently. It cannot but excite deep regret that Mr. Martyn in particular, while justly ranking so highly for disinterestedness as a Minister of the gospel, and for zeal as a Missionary, should seem so far to have forgotten the claims which the Christian world had upon him as a Divine and as a Scholar. He was a member of an English University, of that University which has enjoyed the labours of Bishop Marsh; he was a fellow of a College; he was a Clergyman of the Established Church: and yet there is to be found in his version nearly as strict an adherence to the Received Text, and as wide and numerous departures from the critical standards of the original, as if he had been the unprivileged and unpatronized Dissenter.

"XX. Are there any particular parts of India, or of the East, where efforts for propagating Christianity or preparing the way for it, might be made with better hopes than in others?"

As far as I have received information it does not appear that the resources of Unitarian Christians are so ample as to justify them in sending their Missionaries to many different places, or in seeking to spread their labours over a very wide surface. Even if they were able to do so, it might still perhaps be doubted whether a concentration of effort at some one place would not more effectually conduce to the success of the gospel, than the labours of several individuals separated by a distance of hundreds, perhaps thousands,

of miles from each other. If to these considerations be added the important situation and character of Calcutta, the capital of British India, and the emporium of the East, the advantage that would result from an impression being made in favour of Christianity upon the educated classes of its numerous native population, and the probability, from the present state of things as already described, that such an impression might, to a considerable extent, be made by the labours of Unitarian Missionaries, you will, perhaps, be prepared for the conclusion to which I am disposed to come, that this city presents a better prospect of success than any other part of India or of the East. Besides, I cannot forget that, in replying to your different queries, I have been under the necessity of stating many circumstances of a discouraging, as well as others of an encouraging nature; and that, therefore, the effect of the whole may, perhaps, be to lead yourself and friends rather to make an experiment for some years upon a small scale, than to launch forth at once, with all the means which you can command, in prosecution of an object, the attainment of which must, in the present state of things, appear to a cool observer at least doubtful, although, in the view of the enlightened Christian, it is ultimately certain. If such should be the effect, the experiment, to be just, ought to be made under the least unfavourable circumstances, and whatever may be its result, it cannot, I think, be doubted that Calcutta presents fewer obstacles, and affords greater facilities, than any other part of the Eastern world.

Next to Calcutta, and the territories subject to the Bengal Presidency, Madras, Bombay, Columbo, and

Singapore, may be mentioned as presenting considerable opportunities of probable usefulness in preparing the way for the spread of Christianity. The Punjab also, inhabited by the Shikhs, would seem to offer an inviting field of exertion to Unitarian Missionaries. The ancestors of this people renounced Hindooism, and, without becoming Mussulmans, professed the doctrine of the Divine Unity, combining, however, in their system, various principles and practices of both religions. (See Ward's View, Vol. II. pp. 431—445; and Malcolm's Sketch of the Hindoos, Asiatic Researches, Vol. XI.) Notwithstanding the arbitrary and unstable character of the government, the prudent labours of Unitarian Missionaries would probably meet with an adequate reward.

Leaving India, the only other country which appears to present an opening in any degree favourable to the preparatory labours of Christian Missionaries, is Persia, the country to which the pious and devoted Martyn, with just penetration, directed his views, and in which, with a Martyr's zeal, he offered up himself upon the sacrifice and service of the Christian faith. As, however, there are here also both favourable and unfavourable circumstances, I will briefly state both, as far as I am acquainted with them.

(1.) Of circumstances favourable to the introduction of Christianity into this country, I need scarcely mention, that the inhabitants are Mussulmans, and, consequently, firm believers in the Unity of God. This is a great encouragement to Unitarian Missionaries, but to them only; and in proportion as it encourages them, it must discourage Trinitarian Missionaries. "The liberality," indeed, as Sir Robert Ker Porter

observes in his Travels, "with which Mr. Martyn's doctrines were permitted to be discussed, and the hospitality with which their promulgator was received by the learned, the nobles, and persons of all ranks, cannot but reflect lasting honour on the government, and command our respect for the people at large;" but the nature of the objections by which his religious system was constantly assailed, sufficiently evinces that the Trinity, with the doctrines which it involves, will prove an insurmountable obstacle to the propagation of Christianity in Persia, by those who hold it. It may be added, that the Persians, like all other Mussulmans, acknowledge the prophetic character of Jesus.

(2.) The Persians, as a nation, are Dissenters from the established creed of all other Mohummudan countries, which is that of the Soonnee, while theirs is that of the Sheeah, sect. The consequence is, that they have indulged in a greater freedom of inquiry and speculation on all subjects, and more easily tolerate a diversity of sentiment in religion, than other Mussulmans. This has probably contributed, in no inconsiderable degree, to give them that independent, liberal, and polished character for which they are so distinguished among Mohummudan nations, and which, while it threatens less danger there than elsewhere to the professors of any new faith, would seem to have a very favourable aspect upon any attempt that may be made to make them acquainted with the pure doctrines of Christianity.

(3.) The number of Dissenters from the national creed of Persia is great, and though they appear rather to be connived at than tolerated, yet that number is increasing. They consist principally of those

called Soofies, for an account of whose numerous divisions and subdivisions, I refer you to Sir John Malcolm's History of Persia. They may in general be described as disbelieving the divine mission of Mohumud, and believing in the Unity of God, but indulging (like the followers of the Vedant system in India, whom they closely resemble) in a mystical devotion and an apathetic morality. The simple and benevolent system of the gospel, while it leaves untouched what is valuable, will supply what is wanting, and correct what is erroneous, and when fully understood, will, it seems probable, be readily embraced.

(4.) The present king of Persia is desirous of inviting emigrants to settle in his dominions, as appears from some measures which were taken for that purpose by the late Envoy to the British Court. This would seem to present a favourable opening to Missionaries; although it cannot be doubted that they will be less disposed to receive from foreigners lessons on religion, than on the arts and sciences.

In corroboration of some of the preceding remarks, I subjoin another extract from Sir Robert Ker Porter's Travels in Persia. "The kingdom of Persia," he says, "is daily becoming a field of greater and more interesting promise to the adventurous Missionary. Like all other Mahomedan countries, it has, through the warlike character of the people and the despotic authority of their sovereigns, been too long believed to be inaccessible to the efforts of Christian enterprize. But the reasons which were powerful in other spheres of Mahomedan influence, never existed with the same force in Persia; and the force which they did possess is already weakened. The Persians

were the disciples of Ali, and have long prided themselves in throwing off many of the superstitious shackles of the false Prophet: they are accounted heretics by the Turks and Arabs. The sound sense with which they are endowed, has led them to renounce many absurdities for which other Mahomedans have a superstitious veneration; and the high degree of polish to which they have always aspired, has led them to contest the points of faith, in questions between them and their opponents, by the powers of reason rather than with the sword."

(1.) Of circumstances unfavourable to the propagation of Christianity in Persia, I may repeat the remark contained in the above quotation respecting the despotic character of the government. There is much practical tolerance, but there is no security for its continuance, as every thing depends upon the humour of the prince and the spirit of the times. A sect hostile to the established creed may be permitted to promulgate its tenets for some time, when perhaps the intolerance of the reigning sovereign, or the fanaticism of the people, will unexpectedly subject its adherents to all the miseries of persecution.

(2.) The uncertainty attending the succession to the throne, and the civil wars that arise from hence, must operate as a great bar to all religious and moral improvement. This remark applies peculiarly to the present times. The reign of the present King has been long and happy, but his demise will probably be followed by the attempts of several pretenders to seize the crown, and by that anarchy and bloodshed which usually result from such a state of things. I need not

point out how unfriendly this must be to the steady and successful prosecution of Missionary labours.

(3.) The low state of morals generally is very discouraging. Unnatural crimes are said to be practised in Persia to an unparalleled extent. The pure religion of Jesus, therefore, when faithfully exhibited, will prove little congenial with the licentious character of the people. Although, however, this will probably long blind them to the excellence of Christianity, yet, viewed aright, it should rather stimulate the zeal of Christians to bring them under the influence of that religion which affords the only adequate remedy to all the moral disorders of man.

(4.) All that they have hitherto known of Christianity must have tended to prejudice them against it. They know it only from the accounts given by Mohummud in the Koran, and from the remnants of the Eastern churches to be found in Persia or contiguous to it. Hence, as has been already observed, the Persian writers uniformly speak of Christians as polytheists and idolaters. The labours of Mr. Martyn would not tend to remove this impression.

Having thus briefly stated the different reasons which occur to me both for and against a mission to Persia, I leave the whole subject to your own consideration. You will perhaps judge that such a mission is not advisable, at least until the successor to the reigning monarch shall have firmly seated himself on the throne, and discovered the same disposition as his predecessor, to cultivate the arts of peace, and promote the improvement of his subjects.

CORRESPONDENCE.

A Copy of the same Questions which were proposed to the Rev. Mr. ADAM, (see page 4,) was sent also to RAMMOHUN ROY, accompanied with the following Letter.

SIR, *Cambridge, April 24, 1823.*

THE subject and the occasion of this letter, I hope, will be thought to offer a sufficient apology for its being addressed to you by a stranger. A number of Unitarian Christians, with whom I am associated, take a deep interest in extending the knowledge and the blessings of Christianity to those who have not enjoyed its light. But they believe that the methods which have hitherto been employed, are not likely to be effectual; yet they are unwilling to relinquish the hope, that some others may be suggested by a better knowledge than we now possess of the actual state of things, that shall prove more successful. They avail themselves therefore of this opportunity, through Captain Heard, who is the bearer of this, to endeavour to procure such information, as may assist them in judging, whether any thing can be done by them to advance the cause of Christianity in India. In pursuance of their design, and by their desire, I have prepared a number of questions, a copy of which is enclosed, upon which Captain Heard is kind enough to offer his services to obtain such information as he can from the best sources. From none can we hope for so much, or so satisfactory knowledge, as from yourself. In your excellent publications, some of which I have seen, we find much of the information which

we needed, and a satisfactory answer to some of the questions.

Permit me, Sir, to express the very high gratification which I have derived from discussions of the most important subjects of Christian Theology, and interpretations of the Jewish and Christian Scriptures, from the pen of a native of India, bearing such marks of clear and enlightened views, and of extensive and accurate learning, as would do honour to the best educated European divine. Allow me also, for the satisfaction which I have received from the perusal of your writings, to present you, together with my thanks, a few pamphlets; presuming that you may take an interest in knowing in what manner similar subjects are discussed by us in this part of the world.

May I hope also that you will favour me with your opinions, and with such information as you can give, on the several topics to which the questions relate. Any information or opinions on those subjects, or upon any other points which you may think would be useful to us, will be highly valued, and received with great respect and thankfulness, by, Sir,

Yours with high consideration,

HENRY WARE.

P. S. Besides the questions which accompany this, there is another upon which I am desirous of *your opinion*. It is this. With the complete knowledge which you possess of the character both of the Hindoo and of the Christian Theology, and of their moral influence and tendency, do you think it desirable, that the inhabitants of India should be converted to Christianity; in what degree desirable, and for what reasons?

H. W.

SIR,

With no ordinary feelings of satisfaction I have the honour to acknowledge the receipt of your letter of April last, which, together with the queries it enclosed, I had the pleasure of receiving by the hands of my friend Captain Heard. I now beg to be allowed, in the first place, to express my gratitude for your kind notice of a stranger like myself, residing in a remote country ; and, secondly, to return my sincere thanks for the most acceptable present of books with which you have favoured me.

I should have answered your letter by the ship *Bengal* ; but I regret to say, that my time and attention had been so much engrossed by constant controversies with polytheists both of the West and East, that I had only leisure to answer by that opportunity a short letter which I had the pleasure of receiving from Mr. Reed of Boston, and was obliged to defer a reply to your queries until the present occasion. For this apparent neglect I have to request your pardon.

I have now prepared such replies to those queries as my knowledge authorizes and my conscience permits ; and now submit them to your judgment. There is one question at the concluding part of your letter, (to wit, " Whether it be desirable that the inhabitants of India should be converted to Christianity ; in what degree desirable, and for what reasons ? ") which I pause to answer, as I am led to believe from reason, what is set forth in scripture, that " in every nation he that *feareth* God and worketh *righteousness* is accepted with him," in whatever form of worship he may have been taught to glorify God. Nevertheless, I presume

to think, that Christianity, if properly inculcated, has a greater tendency to improve the moral, social, and political state of mankind, than any other known religious system.

It is impossible for me to describe the happiness I feel at the idea that so great a body of a free, enlightened, and powerful people, like your countrymen, have engaged in purifying the religion of Christ from those absurd, idolatrous doctrines and practices, with which the Greek, Roman, and Barbarian converts to Christianity have mingled it from time to time. Nothing can be a more acceptable homage to the Divine Majesty, or a better tribute to reason, than an attempt to root out the idea that the omnipresent Deity should be generated in the womb of a female, and live in a state of subjugation for several years, and lastly offer his blood to another person of *the Godhead*, whose anger could not be appeased except by the sacrifice of a portion of himself in a human form ; so no service can be more advantageous to mankind than an endeavour to withdraw them from the belief that an imaginary faith, ritual observances, or outward marks, independently of good works, can cleanse men from the stain of past sins, and secure their eternal salvation.

Several able friends of truth in England have, in like manner, successfully engaged themselves in this most laudable undertaking. From the nature of her constitution, however, these worthy men have not only to contend with the religious prejudices of education in the popular corruptions of Christianity ; but are also opposed by all the force which the Established

Church derives from the abundant revenues appropriated to the sustainers of her dogmas. Happily for you, it is only prejudice, unarmed with wealth and power, that you have to struggle with, which, of itself, I must confess a sufficiently formidable opponent.

Your country, however, in free inquiry into religious truth, excels even England, and I have therefore every reason to hope, that the truths of Christianity will soon, throughout the United States, triumph over the present prevailing corruptions. I presume to say, that no native of those States can be more fervent than myself in praying for the uninterrupted happiness of your country, and for what I cannot but deem essential to its prosperity—the perpetual union of all the States under one general government. Would not the glory of England soon be dimmed, were Scotland and Ireland separated from her? This and many other illustrations cannot have escaped your attention. I think no true and prudent friend of your country could wish to see the power and independence at present secured to all by a general government, exposed to the risk that would follow, were a dissolution to take place, and each state left to pursue its own individual interests, and maintain them from her own resources. As Captain Endicott has been kind enough to offer to take charge of any parcel that I might wish to send you, I have the pleasure of sending the accompanying publications, of which I beg your acceptance. I now conclude my letter with sincere wishes for your health and success, and remain, with the greatest regard,

Yours most obediently,

RAMMOHUN ROY.

Calcutta, February 2, 1824.

“ I. *What is the real success of the great exertions which are making for the conversion of the natives of India to Christianity ?*”

“ II. *What is the number and character of converts ?*”

To reply to each of these questions is indeed to enter on a very delicate subject ; as the Baptist Missionaries of *Serampore* determinedly contradict any one that may express a doubt as to the success of their labours ; and they have repeatedly given the public to understand, that their converts were not only numerous but also respectable in their conduct ; while the young Baptist Missionaries in *Calcutta*, though not inferior to any Missionaries in India in abilities and acquirements, both European and Asiatic, nor in Christian zeal and exertions, are sincere enough to confess openly, that the number of their converts, after the hard labour of six years, does not exceed *four* ; and in like manner the Independent Missionaries of this city, whose resources are much greater than those of Baptists, candidly acknowledge, that their Missionary exertions for seven years have been productive only of *one convert*.

To avoid, however, the occasion of a further dispute on this point with the Serampore Missionaries, I beg to substitute for my answer to the above queries the language of the Rev. Abbé Dubois, who, after a mission of thirty years in India, is better qualified than I am, to give a decided opinion upon these subjects, and whose opinions deserve more reliance than those of a private individual who has never engaged in Missionary duties. The quotation above alluded to is as follows.

“ Question of conversion.—The question to be con-

sidered may be reduced to these two points: First, Is there a possibility of making real converts to Christianity among the natives in India? Secondly, Are the means employed for that purpose, and above all, the translation of the Holy Scriptures into the idioms of the country, likely to conduce to this desirable object?

“To both interrogatories I will answer in the negative: it is my decided opinion, first, that under existing circumstances there is no human possibility of converting the Hindoos to any sect of Christianity; and, secondly, that the translation of the Holy Scriptures circulated among them, so far from conducing to this end, will, on the contrary, increase the prejudices of the natives against the Christian religion, and prove, in many respects, detrimental to it. These assertions, coming from a person of my profession, may to many appear bold and extraordinary: I will therefore support them by such arguments and proofs, as a long experience and practice in the career of proselytism have enabled me to adduce.—

“When I was at Vellore, four years ago, in attendance on a numerous congregation living in that place, having been informed that the Lutheran Missionaries kept a Catechist or native religious teacher at that station on a salary of five pagodas a month, I was led to suppose that they had a numerous flock there; but I was not a little surprised, when on inquiry I found that the whole congregation consisted of only *three individuals*, namely, *a drummer, a cook, and horse-keeper*.

“In the mean time, do not suppose, that those thin

congregations are wholly composed of converted pagans ; at least half consists of Catholic apostates, who went over to the Lutheran sect in times of famine, or from other interested motives.

“ It is not uncommon on the coast to see natives who successively pass from one religion to another, according to their actual interest. In my last journey to Madras, I became acquainted with native converts, who regularly changed their religion twice a year, and who, for a long while, were in the habit of being six months Catholic and six months Protestant.——

“ Behold the Lutheran Mission, established in India more than a century ago ; interrogate its Missionaries ; ask them what were their successes during so long a period, and through what means were gained over the few proselytes they made. Ask them whether the interests of their sect are improving, or whether they are gaining ground, or whether their small numbers are not rather dwindling away ?

“ Behold the truly industrious, the unaffected and unassuming Moravian brethren ; ask them how many converts they have made in India, during a stay of about seventy years, by preaching the Gospel in all its naked simplicity : they will candidly answer, Not one, not a single man.

“ Behold the Nestorians in Travancore ; interrogate them ; ask them for an account of their success in the work of proselytism in these modern times ; ask them whether they are gaining ground, and whether the interests of their ancient mode of worship is improving : they will reply, that so far from this being the case, their congregations, once so flourishing, amount-

ing (according to Gibbon's account) to 200,000 souls, are now reduced to less than an eighth of this number, and are daily diminishing.

"Behold the Baptist Missionaries at Serampore; inquire what are their scriptural successes on the shores of the Ganges; ask them whether those extremely incorrect versions, already obtained at an immense expense, have produced the sincere conversion of a single Pagan; and I am persuaded, that, if they are asked an answer upon their honour and conscience, they will all reply in the negative."

"III. *Are those Hindoos who profess Christianity respectable for their understanding, their morals, and their condition in life?*"

In answer to this query I must again beg to refer you to the above quotations from the Abbé Dubois. For my own part, I have no personal knowledge of any native converts respectable for their understanding, morals, and condition in life.

"IV. *Of what caste are they generally, and what effect has their profession of Christianity upon their standing?*"

It is reported, and universally believed by the native inhabitants, that the generality, if not all of them, are of low caste, and my acquaintance with the few of them I have met with has in a great degree confirmed me in this belief.

"V. *Are they Christians from inquiry and conviction, or from other motives?*"

The real motives of our actions are very difficult to be discovered. All that I can say on this subject is, that several years ago there was a pretty prevalent

report in this part of India, that a native embracing Christianity should be remunerated for his loss of caste by the gift of five hundred rupees, with a country-born Christian woman as his wife; and while this report had any pretension to credit, several natives offered from time to time to become Christians. The hope of any such recompense being taken away, the old converts find now very few natives inclined to follow their example. This disappointment not only discourages further conversion, but has also induced several Moosulman converts to return to their former faith; and had Hindoos with equal facility admitted the return of outcasts to their society, a great number of them also would, I suspect, have imitated the conduct of their brother Moosulman converts. In a populous country like Hindoostan, there are thousands of distressed outcasts wandering about, in whom the smallest hope of worldly gain can produce an immediate change of religious profession, and their conversion to Christianity is a matter of indifference to the community at large. About two years ago I stated this circumstance to a Church Missionary who lives in my neighbourhood, and whom I respect for his liberal conduct; and I even offered to send to that gentleman as many natives as he might wish to convert, on condition that he should maintain them at a fixed salary not exceeding eight rupees per month.

“VI. Of what denomination of Christians have the Missionaries been most successful; Catholic, Protestant, Episcopalian, Baptist, Trinitarian, Unitarian?”

To the best of my belief no denomination of Chris-

tians has had any real success in bringing natives of India over to the Christian faith.

“ VII. *What is the number of Unitarian Christians, and are they chiefly natives or Europeans ?*”

The Rev. Mr. Adam is the only Unitarian Missionary in Bengal, and he publicly avowed Unitarianism so late as the latter end of 1821. Notwithstanding the many disadvantages under which he has been labouring, he has brought this system of Christianity into notice in this part of the globe; as previous to that period many did not know that there was such a thing as Unitarianism, and others tried to stigmatize it, in proportion as their prejudices for the corruptions of Christianity prompted them to abuse reason and common sense, without fear of contradiction. Mr. Adam, although he has made no avowed native convert, has already received every countenance from several respectable European gentlemen, and from a great number of the reading part of the native community in Calcutta.

“ VIII. *How are they regarded and treated by other Christians ? Is it with any peculiar hostility ?*”

The manner in which the rest of the Missionaries have treated Mr. Adam, since his avowal of Unitarianism, is indeed opposed to the whole spirit of Christianity. But towards other Unitarians, their conduct in general is similar to that of Roman Catholics towards Protestants.

“ IX. *What are the chief causes that have prevented, and that continue to prevent, the reception of Christianity by the natives of India ? May much of the want of success be reasonably attributed to the form in which the religion is presented to them ?*”

The chief causes which prevent the natives of India from changing their religion are the same as are found in the numerous class of Christians who are unable to give an answer to any man that asketh the reason of the hope they profess, viz. their reliance on the sanctity of the books received among them as revealed authorities, and the variety of prejudices planted in their minds in the early part of life. These are strongly supported by the dread of the loss of caste, the consequence of apostasy, which separates a husband from his wife, a father from his son, and a mother from her daughter. Besides, the doctrines which the Missionaries maintain and preach are less conformable with reason than those professed by Mussulmans, and in several points are equally absurd with the popular Hindoo creed. Hence there is no rational inducement for either of these tribes to lay aside their respective doctrines, and adopt those held up by the generality of Christians.

“X. Are any of the causes of failure of such a nature, that it may be in the power of Unitarian Christians to remove them?”

Unitarian Christianity is not exposed to the last-mentioned objections; for even those who are inimical to every religion admit, that the Unitarian system is more conformable to the human understanding than any other known creed. But the other obstacles above-mentioned must remain unshaken, until the natives are enabled by the diffusion of knowledge to estimate, by comparing one religion with another, their respective merits and advantages, and to relinquish their divisions, as destructive of national union as of social enjoyment.

"XI. Are there any reasons for believing that Christianity, as it is held by Unitarians, would be more readily received by intelligent Hindoos, than as it is held by Trinitarians?"

In reply to this question, I repeat what I stated in answer to a question of a similar nature, put to me by Mr. Reed, a gentleman of Boston, viz. "The natives of Hindoostan, in common with those of other countries, are divided into two classes, the ignorant and the enlightened. The number of the latter is, I am sorry to say, comparatively very few here; and to these men the idea of a triune-God, a man-God, and also the idea of the appearance of God in the bodily shape of a dove, or that of the blood of God shed for the payment of a debt, seem entirely Heathenish and absurd, and consequently their sincere conversion to [Trinitarian] Christianity must be morally impossible. But they would not scruple to embrace, or at least to encourage, the Unitarian system of Christianity, were it inculcated on them in an intelligible manner. The former class, I mean the ignorant, must be enemies to both systems of Christianity, Trinitarianism and Unitarianism. As they feel great reluctance in forsaking the deities worshipped by their fathers for foreign Gods, in substituting the blood of God for the water of the Ganges as a purifying substance; so the idea of an invisible Being as the sole object of worship, maintained by Unitarians, is foreign to their understanding. Under these circumstances it would be advisable, in my humble opinion, that one or two, if not more gentlemen, well qualified to teach English literature and science, and noted for their moral conduct, should be employed to

cultivate the understandings of the present ignorant generation, and thereby improve their hearts, that the cause of truth may triumph over false religion, and the desired comfort and happiness may be enjoyed by men of all classes."

"XII. *Can any aid be given by Unitarians to the cause of Christianity in India, with a reasonable prospect of success? If any can be given, of what kind, in what way, by what means?*"

In answer, I beg to refer you to my reply to the preceding question, and only add here, that every one who interests himself in behalf of his fellow-creatures, would confidently anticipate the approaching triumph of true religion, should philanthropy induce you and your friends to send to Bengal as many serious and able teachers of European learning and science and Christian morality, unmingled with religious doctrines, as your circumstances may admit, to spread knowledge gratuitously among the native community, in connexion with the Rev. Mr. Adam, whose thorough acquaintance with the language, manners, and prejudices of the natives, renders him well qualified to co-operate with them with every prospect of success.

"XIII. *Would it be of any use to send Unitarian Missionaries with a view to their preaching Christianity for the purpose of converting adult natives?*"

Much good cannot be expected from public preachings at present, on account of the obstacles above-mentioned. It is, however, hoped, that some of the teachers that may be sent out may preach with gradual success in the public place of worship.

"XIV. *Would it be useful to establish Unitarian*

Missionary Schools for the instruction of the children of natives in the rudiments of a European education, in the English language, in Christian morality, mingling with it very little instruction relative to the doctrines of Christianity, leaving them chiefly or wholly out of view, to be learned afterward from our books and our example ?”

This would be certainly of great use, and this is the only way of improving their understandings, and ultimately meliorating their hearts.

“ XV. Are there many intelligent natives who are willing to learn the languages of Europe, to cultivate its literature, and to make themselves acquainted with our religion as it is found in our books, and to examine the evidences of its truth and divine origin ?”

There are numerous intelligent natives, who thirst after European knowledge and literature, but not many who wish to be made acquainted with the Christian religion and to examine its truth, being chiefly deterred by the difficulty (if not utter impossibility) attached to the acquirement of a correct notion of the tremendous mystical doctrines which the Missionaries ascribe to their religion.

“ XVI. Are there many respectable natives who are willing to have their children educated in the English language and in English learning and arts ?”

The desire of educating children in the English language and in English arts is found even in the lowest classes of the community, and I may be fully justified in saying that two-thirds of the native population of Bengal would be exceedingly glad to see their children educated in English learning.

“ XVII. What benefits have arisen, or are likely to

arise, from the translation of the Scriptures into the native languages of the East? Are they read by any who are not already Christians? And are they likely to be read generally even by them? The question is suggested by the representations which have been made, that converts to Christianity are mostly, if not altogether, of the lowest and most ignorant classes of society. Is this representation true?

To the best of my knowledge no benefit has hitherto arisen from the translation of the Scriptures into the languages of the East, nor can any advantage be expected from the translations in circulation; they are not read much by those that are not Christians, except by a few whom the Missionaries represent as being "led away by Socinian principles." As to the character of the converts to Christianity, you will be pleased to refer to the replies to the first, second, third, and fourth queries.

"XVIII. Will any important impression, favourable to Christianity, ever be made, except by the conversion and through the influence of persons of education, and of the higher classes of society who can read our sacred books in the original, or at least in the English version?"

Christianity, when represented in its genuine sense in any language whatever, must make a strong impression on every intelligent mind, especially when introduced by persons of education and respectability.

"XIX. Are the translations which have been made faithful; free from sectarian influence as to the expression of Christian doctrine?"

To both parts of this query my reply must be in the negative: I at the same time acquit these transla-

tors of wilful neglect or intentional perversion. They were, I think, too hasty to engage themselves in so difficult an undertaking.

Ideas, in general, are as differently expressed in the idioms of the East from those of the West, as the East is remote from the West. Greater difficulty, therefore, must be experienced by a native of Europe in communicating European ideas in the idioms of Asia, than in conveying Asiatic ideas into the languages of Europe; so a native of Asia experiences greater inconvenience in expressing Asiatic ideas in European idioms, than in translating European ideas into an Asiatic language.

About four years ago, the Rev. Mr. Adam, and another Baptist Missionary, the Rev. Mr. Yates, both well reputed for their oriental and classic acquirements, engaged, in common with myself, to translate the New Testament into Bengallee, and we met twice every week, and had for our guidance all the translations of the Bible, by different authors, which we could procure. Notwithstanding our exertions, we were obliged to leave the accurate translation of several phrases to future consideration, and for my own part I felt discontented with the translation adopted of several passages, though I tried frequently, when alone at home, to select more eligible expressions, and applied to native friends for their aid for that purpose. I beg to assure you, that I (though a native of this country) do not recollect having engaged myself once, during my life, in so difficult a task, as the translation of the New Testament into Bengallee.

“XX. *Are there any particular parts of India or of the East, where efforts for propagating Chris-*

tianity, or preparing the way for it, might be made with better hopes than in others ?”

Calcutta, the Capital of the British Empire in India, where the natives are more conversant with English, and frequently associate with European gentlemen, is, in my humble opinion, preferable as a field for such efforts to the rest of Hindoostan, as the native inhabitants of Bengal, in a great degree, follow the example of the opulent natives of Calcutta.





